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Hon'ble Vice-Chancellor, Prof. Satish Jha, Prof. Shuk Deva Sharma, Prof. Ranbir Singh, Prof. Bhim Singh, Members of the Executive Committee of the Oriental Conference, Members of the Faculty and the Alumni of the Kurukshetra University, Fellow Delegates and Distinguished Invitees,

It is a great pleasure for me to be present on the occasion of the inauguration of the 43rd Session of the All India Oriental Conference, the premier representative body of orientalists of India. It is a matter of further pleasure that the Session is being held at Kurukshetra where I had spent the early period of my life. It was on 2nd November, 1957 that I had joined the Kurukshetra University as Senior Lecturer shortly after its coming into being. Sanskrit Department was the first to have been set up here and I was the first one to join it. I am, therefore, the first teacher of this University, a fact that I always cherish. I am grateful to God Almighty that He allowed me to see for myself the progress of this University. There may not be many who have the opportunity to witness the growth of the institution which they had once been part of from its inception to the completion if its fifty years. With the humble beginning of some twenty students and five teachers the University has grown into an institution of seven thousand three hundred and forty six students and about five hundred teachers. I am a witness to its progress both in numbers and stature. It is at present one of the premier educational institutions of India.

Kurukshetra is a place which has a halo going with it. It was here that Lord Krsna had delivered the sermon to Arjuna in the battlefield when he was stricken with debilitating depression on noticing his kith and kin arrayed against him in a fight to the finish. The sermon is now a part of the world heritage. It has galvanized countless millions as it had done earlier the doughty warrior fallen in low spirits.

It may come as surprise to most of us, especially of the younger generation, that the Kurukshetra University originally was conceived as a Sanskrit University, the *reason d' etra* of its being set up here, it being a place associated with the *Bhagavadgita* that starts with its mention as a holy place , *dharma-kshetra*, to silence the critics who were averse to the setting up of an educational institution of the stature of a University at a place like Kurukshetra which lacked the infrastructure and the feeder institutions in preference to places like Rohtak and Ambala which had them and had, therefore, a better case for the setting up of a University. I very vividly remember the meeting held in the assembly hall of the Birla temple at Kurukshetra –I was present in the meeting--in the evening of the very day of the laying of the foundation of the University under the chairmanship of Dr. K.M. Munshi, the then President of the Vishva Sanskrit Parishad . The meeting had passed a resolution felicitating the Govt. for setting up a Sanskrit University at Kurukshetra. This idea of the Sanskrit University, it seems, got lost somewhere on the way. We now have in its place a multi-faculty University, like others of the kind in the country. It will be in the fitness things if the University were to accord Sanskrit the stature of its major discipline --and

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that is the minimum expected of it-- to honour the noble intent of its founding fathers.

For the past century and a half oriental studies have been pursued vigorously both in India and abroad. During the British period there was more of emphasis on critical editing of Sanskrit, Pali and Prakrit manuscripts. This has suffered decline in the post-independence era. Critical studies of works not unoften covering the same ground for the Master's, M. Phil. and Ph.D. degrees has taken precedence over it and are the norm now. It would be good if the old practice of critically editing the manuscripts for the various degrees in Indian Universities is revived. This will help in a big way in bringing to light in course of time at least a portion of the vast manuscript wealth of India equipping at the same time the younger scholars with the knowledge of the various old scripts as also methods of collating and constituting the text. As per the calculation of the National Manuscript Mission (NMM) there are as many as five million manuscripts in the country. This figure may not include a sizeable number still with individuals to which the NMM may not have had an access.

Besides oriental manuscripts in India there are vast collections of them abroad. There is a catalogue in twelve volumes of the Sanskrit manuscripts in Germany under the title *Sanskrit Handscriften in Deutchland*. The India Office Library, London, the Bodlien, Oxford and such other libraries also have rich collections of Sanskrit and other manuscripts. The entire manuscript wealth of Nepal has been microfilmed with the financial assistance of the Govt. of Germany. The microfilms are now with the Stadt Bibliothek, the State Library, Berlin and the National Archives, Kathmandu. There may be hundreds of valuable manuscripts in these collections which could profitably be taken up for critical editing.

From the time the English translation of the *Sakuntala* by Sir William Jones generated interest in western scholars about Indian literature a long array of them have applied themselves to its interpretation. A large corpus of their works is in their own languages, German, French, Dutch, Polish, Hungarian, Russian and so on. In the absence of knowledge of these languages much of that has remained a sealed book to Indian scholars. It is a desideratum if it is translated into English or Indian languages. This could be taken up as a big project, selectively first, in some Universities. There will be no harm if Sanskrit scholars were to learn these languages and acquire proficiency in them to take up the work in right earnest.

In the context of translation it may not be out of place to mention that for the convenience of the common man who may not be familiar with the old languages like Sanskrit, Pali, Prakrit , old Arabic and Persian translation of the more prominent of the works in these languages is attempted. It may come as surprise, if it is told, that translation of such classics as the *Kiratarjuniya,* the *Naisadhiyacarita* and the *Sisupalavadha* has not been attempted either in Hindi or in English so far. Some portions of them, a canto here and a canto there, if it is

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prescribed as text, might have been, as indeed they have been, translated but the whole works, to my knowledge, have so far remained untranslated. If that is the situation with these works, one can well imagine the situation with hundreds of others which may not be accompanied with a commentary or a gloss. It is suggested that each University Department of Sanskrit, Pali and Prakrit or Arabic and Persian should have a translation cell where translation work is taken up systematically. It may also institute a part-time translation course to train the potential translators. This will help absorb hundreds of scholars who are languishing for want of job.

The Dhatupathas of Sanskrit grammar have hundreds of roots whose actual use is not traceable to literature. Compilers of the Dhatupathas must have noticed them to prompt them for their compilation. As any linguist would vouchsafe, it is not necessary that each and every root should find a place in literature. The roots may be the current coin in colloquial expression. It is possible that they have their descendants in their later evolutes coming down to modern vernaculars whose thorough scrutiny is needed to identify them. Some of them might have their origin in pronunciation vagaries. This may be illustrated with reference to Panini's *Dhatupatha* which records the following four roots for eating : *camu chamu jamu jhamu adane*. Now, the difference in the two sets *camu-chamu* and *jamu-jhamu* is in the addition of an aspirate in one and the lack of it in the other. They should evidently not be counted as two separate roots but the same root pronounced differently. The same is the case with *kita* and *khita* both meaning fear, *kitakhita trase*, *drakh* and *dhrakh* meaning drying and decorating, *drakhr dhrakhr sosanalamarthayoh.* Sometimes the two roots may differ only to the point of one among them having a short vowel and the other having the same as long as in *hudr hudr* in the sense of movement, *gatau.* The sounds *r* and *l* have been mixed up so much (the classic example is *nalikera* in place of *narikela*) as to have got acceptance from connoisseurs of their interchangeability, *ralayor abhedah.* It is this that should have led to the phenomenon of two roots emerging out of one like *ragi laghi gatau, ruti luti steye, rodr lodr unmade, sraki, sraki slaki gatau.* The examples are so numerous that it is not possible to reproduce them all here. Sometimes the roots differ only in a vowel or a consonant. The twenty-seven roots listed in the sense of *gati,* movement like *uga ugi rakha rakhi makha makhi nakha nakhi rakha rakhi lakha lakhi* etc. are an example *par excellence* of this. All these are indicative of the dialectical variations going with regions and possibly communities which could not escape the keen eye of the Dhatupatha compilers.

India being a vast country it was nothing unusual that different words would come to be used in it for the same objects and ideas in its different regions. In this context it is worthwhile to quote the words of the master grammarian Patanjali: *niyatavisayah sabda drsyante. Tad yartha: samane rakte varne gaur lohita ity ucyate asvah sona iti, samane ca kale varne gauh krsna iti bhavati asvo hema iti, samane ca sukle varne gauh sveta iti bhavati asvah karka iti (1.4.37).* He also hints at the particular types of words, the words in their verbal form or

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their derivative form, being restricted in their use to certain regions only: *savatir gatikarma kambojes eva bhasito bhavati vikara enam arya bhasante sava iti, hammatih surastresu ramhatih pracyamadhyesu gamim eva tv aryah prayunjate, datir lavanarthe pracyesu datram udicyesu,* (1.1.1 under the Vartika *sarve desantare*), The root *sav* in the verbal form is in use among the people of the Kamboja country while the Aryans use it in its derivative form of *sava (* the dead body), the root *hamma* is used in the Surastra country, *ramha* in the mid-eastern regions but the Aryans use the root *gam* only, the root *da* meaning 'to cut' is used in its verbal form by the people of the east but in its derivative form *datra* (sickle) by the people of the north. This regional variation noticed so early by Patanjali is noticeable in modern Indian vernaculars too. For water while the people in the north use either *pani,* Sanskrit *paniya* or *jala,* the people in the south use *niru*, Sanskrit *nira*. Similarly, while the people in the north use *dudh*, Sanskrit *dugdha,* for milk,the people in the east use *khira,* Sanskrit *ksira*. This brings me to the all- important question of the identification of the total Sanskritic content in modern Indian languages that may provide the lead to the identification of the different Sanskritic words in use for the same objects and ideas in languages of modern India, a project deserving of pursuit at the national scale.

Equally important is the identification of the non-Sanskritic content in Sanskrit. As pointed out earlier, Sanskrit had been the spoken language in India, its lingua franca. At that time it was known just by the name *bhasa*. Nowhere does Panini use the word Sanskrit to designate the language that goes by this name. He just calls it *bhasa : bhasayam sadavasasruvah (3.2.108), sakhyasisviti bhasayam (4.1.62)*. The same does his successor Katyayana, the author of the Vartikas, e.g., *bhasayam dhankrsrgamijaninamibhyah* (under the Sutra *adrgamahanajanah kikinau lit ca (*3.2.171), *bhasayam sasiyudhidrsidhrsimrsibhyo yuj vacyah* under the Sutra *ato yuc* (3.3.128). The same had done Yaska earlier: *iveti bhasayam canvadhyam* ca (*Nirukta,* 1.2.5). Patanjali also does nowhere use the word in his work as the name of the language. This means that from the 8th cen. B.C., the date generally assigned to Yaska-- may be a couple of centuries anterior to him as well–, up to the 1st cen. B.C. the date of Patanjali, a period of about a thousand years or so Sanskrit was called just *bhasa*. The name Sanskrit came to be assigned to it, it appears, rather late when it had undergone transformation in a big scale with its words getting corrupted or, to be linguistically correct, changed in the natural process of evolution —a phenomenon that had started as early as in the time of Patanjali himself; he specifically referring to it: in his comment: *ekasyaiva sabdasya bahavo 'pabhramsah, gavigonigopotaliketyevamadayah* and had got confined to the upper strata of society which still preferred the old favoured expression and had become the preferred medium of intellectual discourse. In the far ancient period the divide was between the Vedic language and the *bhasa*, the language that goes by the name Sanskrit now. The Vedic was referred to by the terms *anvadhyayam* or *chandasi* or *mantre,* the spoken was referred to by *bhasa*. It is not unusual that the spoken expression, the language of the masses, should just

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be called *bhasa* and not be called by any specific name. Even Hindi, our national language, initially was known as *bhasa* for a considerable period as testified by such expressions as *bhasatika,* the Hindi commentary. The earliest use of Sanskrit for a language is traced generally to the *Ramayana* line *yadi vacam pradasyami dvijatir iva samskrtam* but it is so shrouded in ambiguity there as to not to lead to any definitive conclusion.

Since no spoken language could remain immune to the influence of the languages it comes into contact with, Sanskrit did incorporate words from them. A big vocabulary of astronomical words in Sanskrit is of Greek origin. The text *Horasastra* carries in its title the Greek word *hora,* the precursor of English hour. The word for salt quarry in Sanskrit is *ruma* which is nothing but *rome, ruma syal lavanakare (Sabdaratnasamanvayakosa*, 225.15; *ruma sugrivadaresu visistalavanakare, Vaijayantikosa*, 41.10; *Medinikosa*, 117.29, *Visvaprakasa*, 112. 34). It is on record that the Indians had learnt the art of salt quarrying from the Romans. As a matter of fact, the Indo- Roman interaction had impacted India deeply. There is mention in the Varahamihira's *Brhatsamhita* of one Romakacarya and his postulation the Romaka -siddhanta. As did Rome, so did Persia. *Dinara, karsapana* and *panna(ka),* the words for coins, are all from Persian. The Arabic word *kalama* was adopted by Sanskrit as such and a gender was also assigned to it, vide *Medinikosa: kalamah pumsi lekhanyam* (see under *ma-trika*). The same is the case with *sera*, vide Ajaya *seras tu kesari simhah* (9.57). The Persian word *bandi* has become the base for a number of them of Sanskrit like *grha, caura* and *pala* and the Sanskrit roots *kr* and *bhu* . The Hebrew word *gamal* sneaked into Sanskrit via Arabic and Persian with the addition of *ka* in the form *kramela(ka).* The Persian *Shahenshah* meets the eye in the form of *Sahisahanusahi* in the Allahabad Stone Pillar Inscription of Samudragupta. All this non-Sanskritic content in Sanskrit shows its innate strength and robust vitality which did not stunt its growth by allowing it isolation. It is incumbent upon scholars to apply their mind to this aspect of the study of the Sanskrit language as well,

Friends, I am sorry for having taken up so much of your time. I could not resist the temptation of sharing some of my thoughts with you, the think tank of India, in the field of oriental studies present here. The three days that you will be here, you will ruminate over many a problem of Indology and try to find solutions to them. This brainstorming will lead for sure to the emergence of new ideas and new interpretations. I wish your deliberations all success.

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VALEDICTORY ADDRESS

by

Professor Satya Vrat Shastri

This Conference on Sanskrit in Southeast Asia is now drawing to a close. It is a unique event in the annals of Southeast Asia. It is the first Conference of its kind where Sanskrit has been noticed with reference to a particular area. This is in line with area studies programmes in vogue now where a particular area is taken up for intensive treatment and expertise is cultivated in it resulting in the evolution of a think tank which could be approached for advice when needed. Sanskrit is the common link with the languages of Southeast Asia where it has strong presence. It needs appraisal as part of their vocabulary and not as part of the vocabulary of the languages of India and this is what makes the appraisal something special. The Sanskrit words in Southeast Asian languages are now the Southeast Asian words, the words with a Southeast Asian mould in phonology , semantics and syntax. They , therefore, have to be looked at from that point of view. It is imperative that specialists in Southeast Asian languages deal with them. Hence the importance of a conclave of scholars like the present one.

Just as it is with vocabulary so is it with literature, art and archaeology, religion and philosophy, rites and rituals. They have all grown here, as part of the invaluable cultural heritage of this vast region. To the common man with no penchant for digging into the past, they represent his milieu, something which is his,

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something which his forbears have bequeathed to him . He may be chary of accepting it, and rightly so, as something foreign, something grafted on him. Well, the whole scenario has been with him since he opened his eyes into the world. They represent his ethos, reflect his personality, reveal his likes and dislikes. Or else how is one to explain the phenomenal difference in the Rama story which imparts a character of its own to it in Southeast Asia where Hanuman is no loner the celebate monkey that he is in India, where the allies of Rama assume high-sounding titles on being rewarded by him (Rama) with rulerships of different kingdoms for the assistance they had offered him in the conquest of Lanka, where Ravana loses his life not because of the Brahmastra of Rama but because of getting sandwitched by two rocks which were none other than his own daughters whom he had killed earlier and who out of revenge had closed in on him while he had been sliding back with every shot of the arrows of his adversary, where the seven wives of Arjuna bear him sons with the premonition of losing their progeny in the war yet to be fought.

The figures of the different deities , gods and goddesses, heroes and heroines, the semi-divine beings, the Yaksas, the Yaksis, the Kinnaras and Kinnaris have different facial expressions, typically Khmer or typically Javanese with peculiar ornaments, headgears and make-up with different periods of the history of the nation best exemplified in Thailand in its Sukhothai, Dvaravati, Ayuthaya, and Bangkok periods

Friends, this is Southeast Asia. We have gathered here to discover it , to discover the common thread that runs

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through it, that unites it , that harmonizes its different cultures, the thread called Sanskrit which has come to have strong presence in it. We have felt the thrill of this discovery, as the discovery of anything unique would. This thrill is sufficient to bring us together an opportunity for which was provided by the Sanskrit Studies Centre of the Silpakorn University under the able and dynamic leadership of Dr. Chirapat Prapandvidya and his enthusiastic band of colleagues like Dr. Chamlong Sarapadnuke, Prof. Kusuma Raksamani, Professor Uraisi Vorasarin, Mrs. Anchana Chittisutthiyan, Dr. Hari Dutt Sharma, Dr. Samniang Leurmsai, Dr. Bumrung Kham-Ek, Mr. Sombat Mangmeesukhsiri, Dr, Chittabha and friends like Dr. Amarjiva Lochan. The Sanskrit Studies Centre is --and that goes to its credit--the only nodal agency at present to study Sanskrit in Southeast Asian paradigm. This nodal agency needs all the help and assistance, moral and material, encouragement and promotion, build-up and growth to carry on with its all-important task that it has set before itself. This august assembly of scholars, I am sure, would pledge all this and more for this nodal agency.

Before I close, I would like to mention that the present Conference coincides with the retirement of Dr. Chirapat from the Department of Oriental Languages of the Silpakorn University on attaining superannuation. This will leave him free to devote himself wholeheartedly to the Sanskrit Studies Centre which needs his tender care in its initial stages. I have been closely associated with him for the past two decades and more. He is a man of strong will and perseverence with

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clear perception and grasp of things . He is sure to make this institution , the Sanskrit Studies Centre, a prominent forum of study and research in the area of Sanskrit in Southeast Asia. I join his vast array of friends and admirers in wishing him a long, healthy and prosperous life.

Friends, we are just through a very successful Conference which has attracted a galaxy of scholars from all parts of the world. We have made new friendships and renewed old ones. We have learnt much from each other. We are all co-travellers in our journey of discovering Sanskrit in this part of the world. The interaction starting now would, I am sure, grow in the years to come to mutual benefit.

During the time we have been here we have been bestowed utmost care and attention and love and affection. We will carry back very happy memories of our stay here which we shall cherish always.

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KEYNOTE ADDRESS

SANSKRIT AND INNOVATION

----------Satya Vrat Shastri

Hon'ble chairman, Hon'ble Prof. V.N. Jha and fellow scholars,

I deem it a great privilege to be with you this forenoon and to share some of my thoughts with you on the subject of Sanskrit for Innovation. It was during my last visit to Pune last month that Prof. Jha had expressed his intention of hosting a national seminar on the subject of Sanskrit for Innovation which I had greatly liked for the fresh thinking that it would stir up for the role Sanskrit has played all along and can play still in national life.

One of the most ancient languages of the world, Sanskrit has been with India since ages in its various incarnations of Vedic Sanskrit, Classical Sanskrit, Buddhist hybrid Sanskrit and now modern Sanskrit. Every age has contributed to it while it has contributed to every age. Once called just Bhāṣā; the Speech; that is how it is designated by Yāska, vide *iveti bhāṣāyam cānvadhyāyaṁ ca*, *iva* is used in the sense of likeness, similarity in both the Bhāṣā and the Veda and Pāṇini, vide the sūtras *bhāṣāyāṁ sadavasaśruvaḥ* (3.2.108), the roots *sad, vas* and *śru* have Lit optionally which is invariably to be replaced by *kvasu*, *sakhyaśiśvīti bhāṣāyām* (4.1.62), *sakhī* and *aśisvī* are the forms prevalent in the Bhāṣā to distinguish it from its Vedic archaic form, it came to acquire the name Sanskrit. When this new name came to be attached to it is difficult to say in our present stage of knowledge. Some scholars cite the Rāmāyaṇa stanza

yadi vācaṁ pradāsyāmi dvijātir iva saṁskṛtām /

rāvaṇaṁ manyamānā māṁ sītā bhītā bhaviṣyati//

where Hanumān expresses his apprehension in using the *saṁskṛtā vāk* in his conversation with Sītā in that it would scare her into taking him to be Rāvaṇa, as an evidence of the use of the word Sanskrit for the language. Their view based on the use of the word *saṁskṛtā* gets weakened by the fact that Sanskrit as the name of a language has invariably to be in the neuter gender, vide Amara *saṁskṛtaṁ nāma daivī vāk, saṁskṛtaṁ vāk, saṁskṛtam* in neuter and *vāk* in the feminine, a clear enough indication as per the system of Amara that the word *saṁskṛta* is invariably to be in the neuter. More reliable is the use of the word in another context in the same work where it could be taken to be indicative of a language of that name: *Ilvalaḥ saṁskṛtaṁ vadan.*

Why the name Sanskrit was given to the language once called Bhāṣā is anybody's guess. Literally the word means refined formed as it is from √ *kṛ* with the preposition *sam* in the

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sense of *bhūṣaṇa,* ornamentation or refinement, vide Pān. *samparibhyāṁ karotau bhūṣaṇe* (6.1.13). The speech of the common people, when come to the hands of the cultured ones, the *śiṣṭas*, might have undergone some refinement and might have thereby acquired that designation. The *śiṣṭas* to keep up the spirit of refinement framed the rules for it, deviation from which they did not approve.

In its long course of history India came into contact with people of different nationalities and regions either through conquests or trade or maritime intercourse or through academic and intellectual exchanges. They spoke different languages. For long years India was in contact with the Greeks and the Romans. Sanskrit, the then language of India of higher thought and culture incorporated into it a big number of words from their languages. Its whole vocabulary of astronomical terms is of Greek origin. The Sanskrit astronomical texts carried the titles like the Horāśāsra. The word for salt quarry in Sanskrit is rumā : *rumā syāl lavaṇākaraḥ, rumā* is Rome, the Indians learnt the art of salt quarrying from the Romans. So did they learn the art of casting coins from the Greeks. The whole host of words like *dīnāra, kārṣāpana* etc. is of Greek origin. The innovation in Sanskrit lies not only in accepting into its fold foreign words but in giving them its own formulation. From Iona, a Greek island came the word *yavana*. Now, this word became the base for the formation according to Sanskrit structure, of another word, the word *yavanānī* in the sense of the Ionian or Greek script. Since the word for script in Sanskrit, *lipi*, is in feminine, the word formed from *yavana* in the sense of the script of the *yavanas* also had to be in the feminine. For tracing its formation a process was also invented, the augment *ānuk* and the feminine suffix *ṅiṣ*, vide the Vārtika *yavanāl lipyām*. While adopting foreign words Sanskrit gender was assigned to them. That was the innovation to give them the native look that made them easy of absorption. The Arabic word *kalama* was adopted and was given the masculine gender, vide the *Medinīkoṣa* : *kalamaḥ puṁsi lekkhanyām*. The Persian word *śera* was adopted in Sanskrit and was assigned the masculine gender, vide the *Vaijayantīkoṣa: śeras tu kesarī siṁhaḥ.* It is interesting that while listing these words care was taken to give their meanings in so many words like *kalamaḥ lekhanyām*, *kalama* is *lekhanī*, pen; *śeraḥ kesarī siṁhaḥ, śera* is a lion with manes. The reason for this probably was that they were foreign words and needed proper explanation from lexicographers.

Very early in its movement forward Sanskrit had developed the innovative capability to accept into itself the form of the words that had evolving out of their altered pronunciation—the grammarians would call them *apabhraṁśas*, the corrupt forms, the linguists would term them evolutions; for them there is nothing like the corrupt form of a word; it is all a natural form of linguistic evolution. The classic example of this is the word *geha* in Sanskrit that is nothing but the changed form of Sanskrit *gṛha*. Pāṇini uses it in the context of tracing the formation of *gṛha: gehe kaḥ* (3.1.144), the Kṛt suffix *ka* is added to √*grah* when the sense is that of *geha*. He mentions *geha* as the delimiting semantic factor for the suffix that he enjoins to be added to the root but does not proceed to trace its formation as he does of the word resulting out of the process, i.e. *gṛha*. The same is true of the words like *gutsa* and *gucchaḥ*, the latter the changed form of the former. The same is true of a host of other words like *rekhā, lekhā, nārikela,. nālikera* and so on. As a matter of fact, the doctrine of *abheda*, the non-distinction between *r* and

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l, *v* and *b* and *ḍ* and *l*, *ralayor abhedaḥ, vabayor abhedaḥ, ḍalayor abhedaḥ* owes itself to the infinite innovative capacity of Sanskrit to accept in its fold what got corrupted or changed at the hands of multitudes of its speakers. This *abheda* also led many a later poet to evolve pun on that basis like *jaḍa* being taken both as *jala* and *jaḍa* and connected semantically with other words in their compositions.

It is due to the vagary of pronunciation that some of the words underwent change in form. Since they were not the normal forms they could evidently not be accounted for in grammar. They were to be accepted as such. And this what Sanskrit did. Pāṇini's rule *pṛṣodarādīni yathopadiṣṭam* (6.3.109) precisely points at this, i.e. the words *pṛṣodara* etc. should be accepted as correct having been used by the cultured, *yatha śiṣṭair uccāritāni tathaiva sādhūni.* The regular form should have been *pṛṣadudara*, the word being a combination of *pṛṣat* and *udara*. The *t* not being pronounced the *a* and *u* of *pṛṣa* and *udara* turn into *o* and the word becomes *pṛṣodara*. It is the innovative potential of Sanskrit that even such mispronunciations it accepted. The other word of the type is *patañjali,* the name of a celebrated *ṛṣi*. The regular form should have been *patadañjali*. Similarly *vārivāhaka* becoming *balāhaka* was accepted in Sanskrit as such. In the speech of the common people such abnormalities are common. That the literary speech should also accept them shows its inherent capacity to be flexible and inclusive. There is a well-known stanza in Sanskrit grammatical circles which lists with illustrations the anomalies grown out of mispronunciations, *pāramparyād apabhraṁśā viguṇair abhidhātṛbhiḥ prasiddhim āgatāḥ*, as says Bhartṛhari (*Vākyapadīya*, Brahmakāṇḍa, 154):

bhaved varṇāgamād dhaṁsaḥ siṁho varṇaviparyayād/

gūḍhotmā varṇavikṛter varṇanāśāt pṛṣodaram//

The word *haṁsa* comes into being because of the addition of a letter, the letter *s*; *han+a; han+s+a; siṁha* comes into being by the interchange of the letters, *hiṁsa>siṁha*, *gūḍhotmā (gūḍhotmā na praskāśate*) comes into being with irregularity in letters, *gūḍha ātmā*; and *pṛṣodara* comes into being because of loss of a letter, the letter *t*; *pṛṣat + udara*. In the category of irregular forms being accepted in Sanskrit and made an integral part of its vocabulary could also be included such words as *śakandhu, karkandhu, kulaṭā* etc. which should have been *śakāndhu* being the combination of *śaka* and *andhu (andhu*=well), *karkāndhu* that of *karka* and *andhu* and *kulaṭā* that of *kula* and *aṭā*. A sort of grammatical justification for them has been advanced by the Vārtikkakāra on the device of *pararūpa*, the previous *a* assimilating itself in the following one: *śakandhvādiṣu pararūpaṁ* vācyam (under the sutra *acontyādi ṭi* ,1.1.4).

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satyavratshastri@airtelbroadband.in>
wrote:

Dear Sri Hrishikesananda das ji,

mail of April 25, 2006. I was away to
Seminar where I delivered the
reply.

Collection. I would love to have it.
Jiva has designed the 'A' book. He is
my hearty blessings. He will rise in life

The new PDA book must be a
With the best of wishes for dear
your good self,

Affectionately Yours,

While speaking of pun it may not be out of point to mention here the infinite capacity of Sanskrit to have more than one ~~of~~ meaning of words which has led to the most unusual phenomenon of the whole poems being composed with double meaning, the *dvyāśraya kāvyas*, the works like the *Rāghavapāṇḍavīya*, the same text giving the story of the *Rāmāyaṇa* and the *Mahābhārata*. Among the prose writers of Sanskrit Bāṇa used pun copiously in his works the *Kādambarī* and the *Harṣacarita* which were thick with its continuous occurrence, *nirantaraśleṣaghana*. Carried to extreme lengths it resulted in the composition of works like the *Vāsavadattā* of Subandhu where every syllable yielded double meaning: *pratyakṣaraśleṣamayaḥ prabandhaḥ*.

It is due to this pun that a great tragedy that was waiting to happen was averted in the medieval period. As the story goes Rana Pratap of Mewar after prolonged resistance to Aurangzeb, the Mughal emperor was reduced to utmost straits. He had been wandering about in the forests and had been subsisting on chapattis made of grass. One day a wild cat snatched from his son even that. Now this was too much for the Rana. He decided to make up with the emperor. He had a letter drafted in Sanskrit offering truce. The letter reached the emperor. That being in Sanskrit he gave it to one of his Hindu courtiers to interpret it for him. The Hindu courtier, though in the service of the emperor was in his heart of heart a great admirer of the Rana. He was appalled at the prospect of the Rana capitulating before the emperor. The letter was so drafted that it could be interpreted differently, its words yielding double meanings. He chose to interpret it in the way different from what it was intended to convey outwardly. One meaning was that he was surrendering to him and would be willing to be his subservient. The other meaning from the same words was that he would resist him to the last come what may. After the dispatch of the letter the Rana regained his composure and self-esteem and felt that he should not have dispatched the letter. He felt relieved on coming to know that the letter had been interpreted differently and resumed his resistance with redoubled energy. He also is said to have thanked profusely his learned aide who had drafted the letter. It was Sanskrit and its capacity for innovative interpretation of words that saved the situation for Pratap and redeemed his honour. From this my friends, you would realize that pun in Sanskrit, a special characteristic of it, is not always for show of pedantry. It has its usefulness in most critical of the situations.

When India gained independence Hindi was declared the official language whereby the business of the State was to be carried out in it as well which had till then was carried on in English only. For this Hindi needed to have the equivalents of technical terms in English. The need was felt to coin them. Now what could be the source for it the coinage. It was Sanskrit that provided the source. It is only due to the possibility of innovations in Sanskrit that new words could be carved out of the old Sanskrit words, by addition either of a preposition or two or by addition of post-positions or Kṛt and Taddhita suffixes. Thus Executive Engineer became Adhiśāsī Abhiyantā. The process was carried forward to meanings also. The word *saṁsad* that originally meant an assembly, vide Amara *sabhāsamitisaṁsadaḥ* came to be restricted to a particular type of it, in the present instance the Parliament. Kulapati which had a particular connotation in Sanskrit of a teacher who teaches as per the *Padmapurāṇa* a large number of pupils, is foremost among Munis and occupies himself with *vratas* and *yajñas*:

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ācāryo bahuśiṣyāṇāṁ muṇīnām agraṇīs tu yaḥ/

vratayajñādikarmādhyaḥ sa vai kulapatiḥ smṛtaḥ//

or as per the *Arthadyotanikā* commentary on the *Abhijñāśākuntala* is a Brahmarṣi who teaches ten thousand Munis by providing them food, etc.

muṇīnāṁ daśasāhasraṁ yo'nnadānādiposaṇāt/

adhyāpayati viprarṣir asau kulapatiḥ smṛtaḥ//

came to signify a Vice-Chancellor. Since the Universities, the Viśvavidyālayas also need to have Chancellors and Pro-Vice-Chancellors, the words for them were coined with taking Kulapati as the base word. Chancellor became Kulādhipati and the Pro-vice-Chancellor the Samakulapati. Since the Universities represented a *kula*, a family, that became the basic word for designating other posts. The Registrar is Kulasaciva, his deputy the Upakulasaciva and still his deputy the Sahāyaka kulasaciva. The Faculty became Saṅkāya and its Dean the Saṅkāyādhyakṣa and so the process went on.

Quite a few times these Sanskrit-based Hindi words were loan translations of the English ones. Thus the Secretariat having the word Secretary in it became Sacivālaya, the office for the Secretaries though it is a different matter that even our ministers also grace it with their august presence. The word for Secretary being Saciva, his deputies were indicated by the prefixture of upa and avara, Deputy secretary is Upasaciva an Under Secretary is Avarasasaciva. Similarly if the Magistrate is Daṇḍanāyaka, the Sub Divisional Magistrate is Upakhaṇḍa Daṇḍanāyaka. The Section is Anubhāga and the Section Officer is Anubhāga Adhikārī. The Steno is Āśulipika and the Stenographer is Āśuṭaṅkaka. If Court is Nyāyālaya, the Court of Arbitration is Vivācana Nyāyālaya and the Court of Adjudicature is Vyavahāra Nyāyālaya. Provisional is Anantima. Provisional Agenda is Anantima Kāryasūcī, the Provisional Assessment is Anantima Nirdhārana and so on. This is how the technical terminology is rendered in Hindi in *A Consolidated Glossary of Technical Terms,* English-Hindi, Central Hindi Directorate, Ministry of Education, New Delhi, 1962.

Sanskrit provided the source for technical terms not only in India but also in many countries beyond its shores. Practically the whole of Southeast Asia owes its technical terminology to Sanskrit. The process started very early has been continued to the present day. A number of Sanskrit scholars, seasoned and learned, are working hard at the Royal Institute, Bangkok even at present in coining technical terms for Thai from Sanskrit source. A large corpus of the technical terminology of Southeast Asia is Sanskritic. On the principle of a boiled grain in a cooking pot indicating whether its entire content is cooked or not, *sthālīpulākanyaya*, a few illustrations thereof are being reproduced here. Let us first of all take up the names of the various sciences and disciplines in Thai: Anthropolgy, Manusyavidyā; Economics, Sethasāt, Śreṣṭhaśāstra; Logic, Takavidyā, Tarkavidyā; Psychology, Cittavidyā; Ethics, Caryāsāt, Caryāśāstra; History, Pravattisāt,

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Pravṛttiśāstra, Political Science, Rathasāt, Rāṣṭraśāsastra; Engineering., Vissavakammasāt, Viśvakarmaśāstra, Zoology, Sattvavidyā, Science of Medicine, Vaidyasāt, Vaidyaśāstra; Surgery, Sallayasāt, Śalyaśāstra. The Vice-Chancellor is Adhikarapati, Dean Gaṇapati, Faculty Gaṇa, University, Mahāvidyālaya, College, Vidyālaya, Vocational College Vidyālaya Ājīva. The Bachelor's degree is Bandit, Paṇḍita, the Master's Mahābandit, Mahāpaṇḍia, Master of Arts Aksorasāt Mahābandit, Akṣaraśāstra Mahāpaṇḍit, Ph.D. Dussadī Bandit, Tustipandita. For research the word is *vichay*, *vicaya*, gathering, collecting. Multipurpose building is Sālā Anekapradsong, Śalā Anekaprasaṅga. Aneksaprasaṅga for multipurpose is the word in Indonesian also. The word for painting or photograph is *rūp (a)*, For bank *thanākhān, dhanāgāra*, for cheque baht (*dhana)patra*,, for telephone *thorasāp*, *dūraśabda*, for telegram, *thoralekh, dūralekha*, for post office, Praisanī, for water works *prapā*, for aeroplane *ākādyān, ākāśayana* and so on. In Malaya a student is *siswa, śiṣya*, a college or university student is *mahāsiswa, mahāśiṣya,* scolarship or fellowship is *beayasiswa, vyayaśiṣya*, a teacher is *guru*, a university teacher is *mahāguru.* Bursary or financial assistance is *dharmasiswa, dsharmaśiṣya.* Librarian is Pustakawān. Earthquake is *kampabhūmi*. Newspaper is Beritapatra, Vṛttapatra and the headline in it is *berita utama, vārtā uttama*. In Indonesian the word for zoo is *lokasattva*, for war commander *agrasenāpati,* for the epicenter of the atmosphere *antaratā,* for warehouse *bhāṇḍa*, for battle *saṅghāta*, for award or medal for merit *satyalāñchana*; for magnifying glass *sūryakānta;* for hospital or law court *dharmasālā;* for mirror *kācamukha*; for Naval Admiral Lakṣmaṇa (also in Malay); for community service *lokakārya*; for minister or governor *nagarawān*; for grammar or advanced study *paramaśāstra* or *tatabhāṣā*; for drawing or painting *paṭa*; for echo *pratiśabda*; for troops or army *tantra;* for law administration *tata-ācāra*; for female journalist vārtāwattī; for judge or administrator of justice *pradātā*; for religion *āgama*; for mausoleum *āśrama*, Asrama Haji Pir (the name of as mausoleum in Jogjakarta). For dictionary the word in Lao is *podcananukom*, *vacanānukrama;* for public opinion *matimahāson., matimahājana*; for philanthropic organization, no profit organization *mūnnithi, mūlanidhi;* for grammar book which explains syntax *vākayasanpan, vākyasambandha;* for periodical, journal *varasān*, *varasāra;* for battle or things connected with the words are: *yudthasād, yuddhaśāstra,* the science of warfare, the war strategy; *yudthobāy*, *yuddhopāya* and *yudthavidi, yuddhavidhi*, battle tactics; *yudthapān, yuddhsabhāṇḍa*, war materials, *yudthaphūm, yuddhabhūmi*, battlefield; for sabotage *vinadkam, vināśakarma;* for watchman, *yāmika*; for amnesty, pardon, *nilathodkam, nirdoṣakarman.*

The potential for innovation in Sanskrit has not remained confined to any particular period . It is in evidence in the modern period as well. The Sanskrit writers who are writing in the present time have, if they are to keep pace with it, to describe objects, events and situations that did not exist before. Evidently the words for them would not also exist then. They had therefore a great challenge before them. How were they to proceed about creating a new vocabulary that could go well with the genius of Sanskrit? The Sanskrit that had come down to them lacked it. They had per force to invent it. Since Sanskrit has the infinite potential for innovation they could create one. For this they proceeded in three ways: First was that they incorporated the foreign words—it was mostly the English words, occasionally it could be Urdu or Persian words as well—by

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adding the case affixes to them in line with the principle *apadaṁ na prayuñjīta*, one should not use a word which is not *pada* (which it would become when *sup* or *tiṅ* suffixes are added to it). Any word, whether of Indian or foreign origin, could carry the designation of Prātipadika, according to the votaries of this school, if it has some meaning, *arthavac chabdasvarūpam*. My father, one of the greatest of the Sanskrit grammarians of his time in his own right, subscribed to this view. It was common to come across the reference to himself in the title pages of his works as *śrīdayānandakāleje saṁskṛtaprādhyāpakena cārudevaśāstriṇā praṇītam (śrīgāndhicaritam)*.

A great scholar-poet of Pune, my most intimate friend, the late Prof. G.B. Palsule also subscribed to this view. He would use with no inhibition English words with Sanskrit case affixes, e.g., *bombāsphoṭanāni, atra plega utpatsyayte, Madanalāṣ tam rivālhvarasya golikānāṁ balīcakāra, koṭādikam apanīya nagadante sthāpayati* etc. The word *cāya* has very often been used by modern Sanskrit writers with Sanskrit case affixes, *agaccha, cāyaṁ piba, caṣakāc cāyaṁ pītvā* and so on. The second was that they made the foreign words or the non-sanskritic words used in vernaculars look Sanskrit to avoid in all probability in their appearing as odd things out in Sanskrit compositions by Sanskritizing them keeping them as close as possible in sound and in certain cases also in sense to their foreign originals. In this category could be mentioned words like Tamasā for the river Thames in England: *Tamasākhyā taraṅgiṇī nagaram abhitaḥ pravahati pramodakāriṇī, svaphena* for *sābun* or soap: *sugandhisvaphenena snātavyam,maruttara* for motor car: *bhramaṇāya cakṣūṁṣi camatkurvanto maruttarāḥ*. The inclination to make words of non-Sanskrit origin look like Sanskrit prompted a few Sanskrit writers to connect them with Sanskrit by twisting them a bit through a little phonetic change; e.g. *tobha* from *topa,* a long range gun deriving it from √*tubh himsāyam*, *hāla,* English hall, from √*hal vilekhane halyate=vilikhyate=bhidyate janasamudāyena yugapat iti hālaḥ* (the explanation offered by the author himself), *vanijyāra* for bazaar, *haramamoyama* for harmonium, *apasara* for officer and so on. The third was to coin Sanskrit equivalents of words of non-Sanskrit origin keeping them as close as possible in sound and sense to their originals. Incidentally this comprises the largest corpus of words, e.g., *nālāstra* for gun, *paraidhita* for parasite, *jīvanāśvāsa* for life insurance, *capalopānah* for chappal, *arthapatraka* for budget, *dūrasandeśavāhaka* for telegraph peon, *karakarpaṭa* or *karavāsas* for handkerchief, *naktāṁśuka* for night gown, *uraśśravayantra* for sthescope, *saghanacikitsākendra* for I.C.U., *bhūtaila* or *prataila* for petrol and so on.

The common word for watch is *ghaṭī* or *ghaṭikā*. If English has words for its different types, well Sanskrit could also have the same: *maṇibandhahaṭī* for wrist watch, *paṭalaghaṭī* for time piece and *bhittighaṭī* for wall clock.

A modern Sanskrit writer has given in his Sanskrit composition words for all the different types of bomb which he calls *vama* connecting it fancifully with √*vam, tuvam udgirane,* explosive bomb, poisonous bomb, incindiary bomb, time bomb: *visphoṭakā vamā, viṣodvāmakā vamāḥ agnivamāḥ samayāpeṣivamāḥ*. So has he the words for different types of gases: *narasaṁhāranā viṣaktā aśrusāriṇaḥ kṣavinahtodotpādino visarpasampādinaś ca geṣāḥ*, the poisonous gas, the tear gas, the nose-irritant gas, the lung-irritant gas and the blister gas.

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From what has been said above, it should be clear that Sanskrit has infinite capacity for innovation. Prof. P.H.L. Eggermont, my colleague at the Catholic University, Leuven Belgium --I had been a Visiting Professor there-- had told me of an incident in his life that I would like to recount here. The World War II was on. Prof. Eggermont was apprehended by the Nazis on a false report of being opposed to them and sent to jail where he led for a year and a half a miserable life suffering all kinds of hardships. He was completely cut off from the outside world with no news whatsoever. No letter would ever reach him. To his surprise one day he got a letter from his friend Prof. Sten Konow of Oslo, Norway. The letter was in Sanskrit. The prison authorities checked it but since they could make nothing of it, they passed it on to him. It is from that letter that he could infer that the Nazis had suffered defeat and that the allies had won. The letter had just the following two sentences: Lord Viṣṇu has got up from his serpent bed. The period of the curse of the Yakṣa is almost over. Prof. Eggermont took the hint. His period of curse was almost drawing to a close and that he may be freed soon, he came to guess. And that could be possible only if the allies could win. So it is through Sanskrit that Prof. Eggermont took the hint of the victory of the allies in his prison cell.

Friends, I have spoken at length. The topic was such that I was carried away by it. But time is not limitless for us ordinary mortals though for immortal poets like Bhavabhūti it is, *kalo hy ayaṁ niravadhiḥ*. It is time now I conclude. I am grateful to you for giving me a patient hearing. For me a visit to Pune is always a great experience. With all its galaxy of scholars, it is a veritable *tīrtha, yad adhyāsitam arhadbhis tad dhi tīrtham pracakṣate*. That I could come to this *tīrtha* is my good luck.

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Prof. V.N. Jha, Hon'ble Vimala Rangachar Shrimati, Vice-President, Mysore Education Society, esteemed Dr. V.N. Jha and Dr. K.K. Mishra and the learned fraternity of scholars present here,

Prof. B.R. Sharma and Sri A Ramaswamy Iyengar,

I am extremely happy to be with you this forenoon in the Campus of the Indological Library and Research Centre in connection with the National Seminar on Kauṭilya's Arthaśāstra being held at the New Conference Hall of the M.E.S. College, an institution founded by my dear friend, the late Prof. M.P.L. Sastry to mark the Centenary of the publication of the Arthaśāstra by Pundit R. Shama Shastry. Prof. M.P.L. Sastry and myself were very close friends. There was a kind of spiritual relationship between the two of us. I had the opportunity of coming into contact with him during the session of the Vishva Sanskrit Parishad held in this very city in 19 6 . As one representing Dr. C.D. Deshmukh, the then Vice-Chancellor, University of Delhi I was lodged in the Vidhan Soudha that had all the facilities. Still Prof. M.P.L. Sastry would come me at short intervals throughout if I and my wife who had accompanied me, needed anything like an additional blanket or two to keep us warm enough. In the years following the session I had the opportunity of visiting Mysore very often in connection with University work. I would travel to Bangalore by air and from there catch a train for Mysore. I would invariably find Prof. M.P.L. Sastry at the airport to receive me and first bring me home for a sumptuous breakfast and then put me in the train for Mysore. We would have a pleasant conversation touching a variety of topics. In one such conversation he disclosed that immediately after his M.A. examination result he got an offer of a job at Bombay. He went to his father to seek his permission for accepting it. The father did not approve of the idea and recited to him a Sanskrit stanza

arayo yāṁ na paśyanti jñātibhir yā na bhujyate/
kiṁ tayā vṛtrahaṅs tāta videśagatayā śriyā //

"O dear Indra, of what use are those riches which the enemies not ogle and which are not shared by kith and kin. Prof. Sastry in deference to the wishes of his father declined the offer and stayed put in Bangalore where he rose to a high position as the member of the State Legislative Council and founded the M.E.S. College of Arts, Commerce and Science that he nurtured as Principal. I bow to the memory of this great son of Karnataka which is embedded deep in my mind.

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Arthaśāstra

Satya Vrat Shastri

India had little inclination for Arthaśāstra or Polity according to a school of western Indologists to which some of their counterparts even in India also subscribed. In their view thinkers in ancient India were far too much preoccupied with matters religious and spiritual to think of mundane matters. Some among them went so far as to say that whatever thinking that went in for Polity was in the context of religion and ritual only and did not evolve into an independent science. This view met an effective rebuttal when ~~through~~ the untiring efforts of R. Shama Shastri led to the discovery of the *Arthaśāstra* in 1905 which he published in 1909 with English translation. Its publication had created quite a stir in the then scholarly community for its encyclopedic contents that touched practically every discipline of knowledge. It is a treatise not ~~on~~ only on statecraft which it deals with *in extenso* but also on Economics, international relations and arts and crafts, the laying of cities and villages, trade and commerce and so on.

There is no authentic information available yet about the author of this celebrated work. Tradition has three names for him—Kauṭalya or Kauṭilya, Viṣṇugupta and Cāṇakya.. Of these the first two have the evidence for them in the text itself. The work starts with the statement : *Kauṭilyena kṛtaṁ śāstram,* the text created or composed by Kauṭilya, a statement corroborated by the occurrence in the work of the expressions *iti Kauṭilyaḥ, neti Kauṭilyaḥ.*
There is a lot of discussion as to whether the form of the name is Kauṭalya or Kauṭilya. According to T. Ganapati Sastri it has to be Kauṭalya. ~~With~~ the one with *i (ikāramadhya*) he calls misnomer for neither the term Kauṭilya nor its root Kuṭila is explained in the Nighaṇṭus as Gotrarsi and crooked. On the other hand Kuṭala is mentioned by Keśavasvāmin in his *Nānārtharṇaṣvasaṅkṣepa* as meaning both Gotrarsi and an ornament:
atha syāt kuṭalo gotrakṛtyṛṣau puṁsi nap punaḥ/
vidyād ābharaṇe 'tha trihkuṭilaṁ kuñcite bhavet//
Whatever be the case, the name Kauṭilya has come to stick to the great statesman. Popular pronunciation does effect change in the form of words. Kauṭalya is not alone. It has good company in Rukmiṇī and Saudaminī where too *i* has come to replace the normal *a,* the proper forms being Rukmaṇī and Saudamaṇī respectively.
That the author had the name Viṣṇugupta gets corroboration from the last stanza of the work where it is said that 'noticing many a time the difference of opinion among the interpretation of various texts Viṣṇugupta himself wrote the work and the commentary ':
dṛṣṭvā viprapattiṁ bahudhā śāstreṣu bhāṣyakāraṇām/
svayam eva viṣṇuguptaś cakāra sūtraṁ ca bhāṣyaṁ ca//
The name Viṣṇugupta, meaning protected by Viṣṇu is said to have been given to him by his father at the christening, *nāmakaraṇa,* ceremony.

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There is no solid evidence yet for the name Cāṇakya though popular tradition associates the work with it. From the form of the name it would appear that he was the son of one Caṇaka, a view that gets support from a statement in Hemacabndra's *Abhidhānacintāmaṇi* which is interesting in that it records quite a few other names of him too :

Vatsyāṇo Mallanāgaḥ Kauṭilyaś Canakātmajaḥ/
Drāmilaḥ Pakṣilasvāmī Viṣṇugupto 'ṅgulaś ca saḥ//

According to T. Ganapati Sastri and M.B. Krishna Rao, Cāṇakya was so called because he belonged to a place of that name. According to Ananad Prakash Awasthi Cāṇakya was called so because he belonged to Caṇaka Gotra.

Before proceeding on It may be pertinent to refer here to a statement about the author—here he is clearly referred to as Kauṭilya—wherein it is said that after having gone through all the texts and seen through their practical application he has composed the text for administration for use of kings :

sarvaśāstrāṇ aṣnukramya prayogam upalabhya ca/
kauṭilyena narendrārthe śāsanasya vidhiḥ kṛtaḥ// (2.26.10).

There are various legends associated with Kauṭilya. According to one Śakaṭāra, a minister in the court of Mahānanda Padma, the last of Nanda rulers of Magadha having fallen out with his master and having suffered insult at his hands out of revenge had beseated Kauṭilya whom he had discovered in a forest sitting on the branch of a tree that he was cutting in the row of the Brahmins at a Sraddha ceremony in the royal court. To this another Brahmin of the name of Subandhu objected. Upholding his objection the king turned him out in a very insulting way. Kauṭilya then vowed that that he would avenge the insult. This is what resulted in his extirpating the Nandas and putting Candragupta Maurya on the throne.
Another legend connects him with the Greek ambassador Megasthenes. When the latter went to meet him the former was looking through official files. On being informed by his servant keeping vigil outside the gate of his humble hut ~~informed him~~ of his arrival he snuffed out the lamp and lit another lamp. Megasthenes noticed this and asked him as to why he had done so. To this Kauṭilya answered that before his arrival he had been engaged in State work and therefore had the lamp provided by the State. Now that he was receiving him he was using the lamp that he had got through his own earnings.

Being the Prime Minister of Candragupta Maurya, the founder of the Maurya dynasty, it is not difficult to decide about the date of Kauṭilya. It is around 4th cen. B.C.

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tIt may be pointed out here tha tthe Arthaśāstra is not the very first work of its kind. A number of works had already preceded it. Kautilya himself acknowledges this. Says he: "I have composed this text, the *Arthaśāstra,* after having drawn the gist in general of all the Arthaśāstras composed by earlier Ācāryas for the good and the wellbeing of the earth: *pṛthivyā lābhe pālane ca yāvanty arthaśāstrāṇi purvācāryaiḥ prasthāpitāni prāyaśas tāni saṁhṛtyaikam idam arthaśāstraṁ kṛtam.* He has mentioned by name several of his predecessors : Bhāradvāja, Viśālākṣa, Parāśara, Piśuna, Kauṇapadanta, Vātavyādhi, Bāhudantīputra, Kātyāyana, Ghoṭamukha, Dīrghacārāyaṇa, Piśunaputra, Kiñjalka and so on.

Kautilya has offered explanation of the word Arthaśāstra that he adopted as title of his work. According to him artha means the earth, the habitat of the people and śāstra the means for their good and wellbeing : *manuṣyāṇām vṛttir arthah, taṭsyāḥ pṛthivyā lābhapālanopāyaḥ śāstra arthaśāstram iti, "the source of livelihood of men is wealth, in other words the earth is inhabited by men. The science which is the means of attainment and protection of that is the science of Polity".*

A study of the ancient Sanskrit literature reveals that the word Arthaśāstra for Polity had two other compeers for it, one, Rājadarśana or Rājaśāstra and the other, Daṇḍanīti. It occurs as the fourth of the four *vidyas*, departments of knowledge, the first three being Ānvīkṣikī, Trayī and, Vārtā: *ānvīkṣikī trayī vārtā daṇḍanītiś ca śāśvatī,* metaphysics, the three Vedas, agriculture and administration of justice which is eternal.

In India man's life is governed by four aims, collectively called Puruṣārthacatuṣṭaya, These are Dharma, Artha, Kāma and Mokṣa. Of these the last, Mokṣa is for life hereafter while the three are for life here itself. The texts dealing with this are called, the Dharmaśāstra, the Arthaśāstra, the Kāmaśāstra and the Mokṣaśāstra respectively. Since the Mokṣaśāstra stands in a category in itself not dealing with the world as such, the other three dealing with the world are grouped together under the title Trivarga.

The *Arthaśāstra* has attracted good attention since the time it was brought to light by Shama Sastri. He had discovered it in 1904 in the course of his search of manuscripts and brought out its edition based on a single manuscript in 1909 with English translation in the Mysore Government Sanskrit Series. The next most important edition of it was by T. Ganapati Sastri which he brought out in three volumes in 1921, 24 and 25 in Trivandrum Sanskrit Series with his Sanskrit commentary Śrīmūla. He was not happy with the translation of Shama Sastri which he found abounding in errors that prompted him to bring out its new edition based on new manuscripts. His diligent search for them yielded good results. He first discovered two palm leaf manuscripts of it in Malayalam characters in the library of Swamiyar Matham at Thirupparpu that were almost free from errors. The search continuing, he found two other manuscripts in the Govt. Oriental Manuscript Library, Madras of which one was almost a correct copy of a manuscript in Malayalam characters belonging to the Raja of Edappalli in the Travancore State. A fifth manuscript of it was also found in the Manuscript Library, Cochin but it was far too much worn out. Apart from the manuscripts of the text the learned

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savant also found manuscripts of two commentaries in Sanskrit on the work from the Govt. Oriental Library, Madras. One was the commentary *Pratipadacandrikā* by Bhaṭṭasvāmin that dealt with the portion from the 8th to the last chapter of the second Adhikaraṇa. The other was the *Nayacandrikā* of Mādhavayajvan which covered the portion from the 7th Adhyāya of the 7th Adhikaraṇa up to 4th Adhyāya of the 12th Adhikaraṇa. Scantily noticed by scholars, the critical edition and the Sanskrit commentary of T. Ganapati Sastri are the best source for the proper understanding of the *Arthaśāstra*, with all its technical jargon none too familiar. Among the studies of the work the most noticeable is that of R.P. Kangle in three volumes. Other works of note on the *Arthaśāstra* are the *Arthaśāstra* by J.Jolly and R. Schimdt, *Kauṭilya's Arthaśāstra* by N.P.Unni, *Kauṭilya's Arthaśāstra and Modern World* by Radhavallabh Triparthi, *Politico-Geographical Analysis of the Arthaśāstra* by Rajendra Prasad, *Kauṭilya's Political Theory* by Ritu Kohli, Kauṭilya's Arthaśāstra—A Legal, Critical and Analytical Study by V.K. Gupta, Arthaśāstra (English translation) by M.B. Chande, *Kautilya ke Arthika Vicara* by Bhuvaneswaridatt Mishra, *Kauṭiliya Arthaśāstra kā*

Kautiliyam Arthasastram of Pandeya Ramtej Shastri with the Hindi commentary Ranjana, (Pandit Puatakalaya, Kashi, Samvat 2016)

Hariomsharan Niranjan. In addition to these there is a large number of articles in journals and magazines and references to it in an equally large number of works on Polity, Economics and Sociology. The number of these studies in the from of books, articles and references is so large that preparation of a full-fledged bibliography of it has become a desideratum.

In spite of extensive work having been done on it, there are certain areas in it that need revisiting. And it is precisely for this that the seminars like the present one have their relevance.

The *Arthaśāstra* is a vast work of encyclopedic character, as said earlier, with its fifteen Adhikaraṇas, Divisions, one hundred and fifty Adhyāyas, chapters and six thousand verses, as mentioned by Kauṭilya himself in the introductory portion of his work. In this vast work there will always be scope for clarifications and elucidations which I am sure the scholars assembled here will offer in full.

Before I conclude, I would like to emphasize that the work has its utility not only for comprehending the situation as existing In India in the past but also as existing In India at present. It is a matter of great satisfaction that the powers that be in India at present have recognized the utility of the work in this respect. According to a news item appearing in the *Dainik Jagarana* of Kanpur in its issue of August 1, 2002 the Defence Research and Development Organization of India has assigned a big project on the study of the *Arthaśāstra* for increasing the efficiency of India's armed forces to scientists at the University of Pune.

Some of the ideas and principles of the *Arthaśāstra* have withstood the test of time and are applicable for all situations for all times. These need to be fully grasped and applied in the present context. There is so much of talk of the improvement of the condition of the scheduled

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castes and scheduled tribes, Dalits as they are called. Kautilya had realized it more than two millennia back. It was he who had opened up other avenues of life to Śūdras They were not only to serve the twice-born (Brahmanas) only. They could engage themselves in economic calling, namely, agriculture, cattle-rearing, trade and profession of the artisan and the actor: śūdrasya *dvijātiśuśrūṣā vārtā kārukuśīlavakarma ca*. He was bold enough to rebut the view of his predecessors that among Brahmin, Kṣatriya, Vaiśya and Śūdra troops each earlier one is better for equipping for war than each later one on account of superiority of sprit. His firm view was that what was necessary was possession of great strength. According to him By prostration an enemy may win over Brahmin troops, A Kṣatriya army trained in the art of weapons is better or a Vaisya or a Śūdra army, when possessed of great strength: *praṇipātena brāhmaṇabalaṁ parī bhihārayet, praharaṇavidyāvinītaṁ tu kṣatriyabalaṁ śreyaḥ, bahulasāraṁ vā vaiśyaśudrabalam iti* (9.137-139.2). They had also been given land rights: *śūdrakarṣakaprāyaṁ kulaśatāvasraṁ pañcsaśatakulaparaṁ grāmaṁ krośadvikrośasīmānam anyonyārakṣaṁ niveśayet* (171.1)., "The king should set up villages consisting each of not less than a hundred families or not more than five hundred families of agricultural people of Śūdra caste with boundaries extending as far as a *krośa* or two and capable of protecting each other" He had approved of diplomatic assignments for the Śūdras as well. A full chapter in his work under the title Dāsa~~kalpakaram~~ Karmakara Kalpam deals with the laws and the duties of servants.

Corruption is the biggest disease that is eating into the vitals of the country leading to its being ranked as the 126^{h} of the most corrupt countries of the world. Kautilya had realized early enough as to how difficult it is to not to fall a prey to the greed of lucre in departments dealing with fiscal matters, as he graphically puts it that it is not possible to not to taste sugar while being in the godown of it. He therefore, specially enjoins upon the ruler to exercise utmost caution in making appointments in them and keeping in place a special spy network that could be the version of his time of the Anti-corruption Task Force of the present day. As a matter of fact, in his scheme of things spy network had a pervasive role to play.

The Govt. of India now is laying great score ~~by~~ for the spread of literacy with its programmes like the Sarva Śikṣā Abhiyāna. Kautilya had realized the importance of it much earlier. Says he: *avidyāvinayaḥ puruṣavyasanahetuḥ. Avinīto hi vyasanadoṣān na paśyati.* (8.129.3), "absence of training in lores is the cause of a man's vices. For, an untrained person does not see the faults in vices".

There is a very interesting discussion in the work on the Svacakra and Paracakra that has its relevance in the preset day situation. Svacakra means disturbance in one's own country and Paracakra in that of other. The point is which of these is more worrisome. According to some it is Svacakra, the disaffection among the people and their taking to a rebellious path for excessive taxation, repressive measures and other reasons. According to Kautilya it is Paracakra. The disturbed situation across the frontier is a greater cause for worry, according to him. That is the situation that India is facing today. A disturbed Pakistan or Afghanistan is in no way in the interest of India. Its spill over effect would simply be disastrous. Its greatest

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worry is the nuclear arsenal of the neighbouring country falling in undesirable hands. Svacakra can be controlled somehow but Paracakra over which one has no control is of far greater worry.

Kautilya was a great political thinker of his time who with his pragmatic approach that may appear ruthless at times to the so-called human rights activists was able to carve out a cohesive State with vast swathes of territory under it out of the fragmented landscape crisscrossed by hundreds of small principalities and fiefdoms. Termed as the Mecheavally of India and often maligned and misunderstood, he gave to the country not only an empire that united it but also a text on statecraft and polity that will have its relevance for all times. The *Arthaśāstra* is a unique manual of administration in all its varied ramifications with a philosophy of its own.

Friends, I am sure during the period you will be here you would unravel this philosophy in all its different contours and will come out with results that will be for the good of the country and the humanity at large.

I wish you well in your endeavours.

With these words I inaugurate the Seminar.

Jai Hind Jai Bharat

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सत्यव्रत शास्त्री

का

प्रमिमाण

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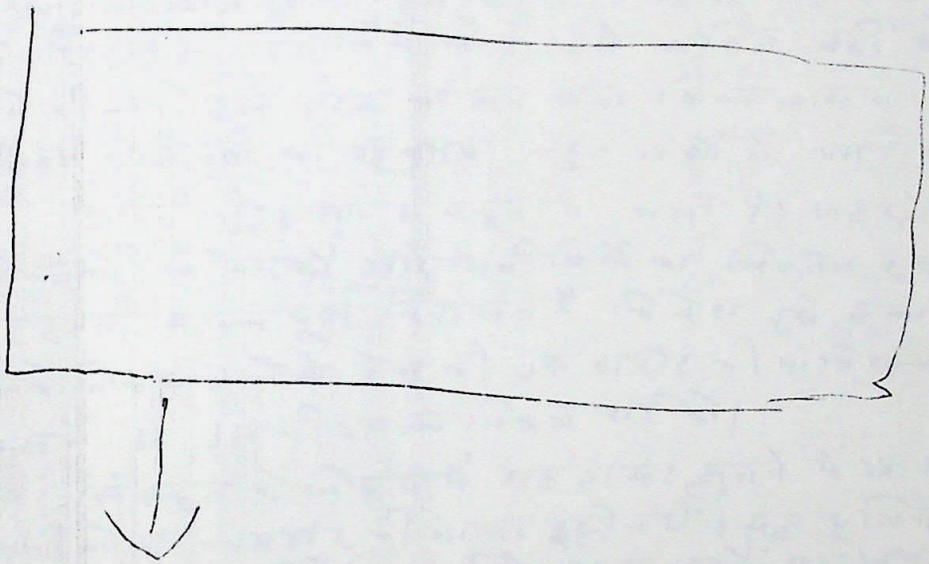
वैदुष्यसौजन्यमूर्ति लोकसमादृता माननीया श्रीमती वीरकुमारी,
आईदेश की महाराज कुमारी संस्कृतविदुषी महान्तु सिरिनखौ की,
भारतीय ज्ञानपीठ के न्यासिकमण्डल की उपाध्यक्षा श्रीमती इन्दु जैन,
प्रकाशन न्यासी श्री अशोक कुमार जैन, न्यासि-मण्डल के उपाध्यक्ष द्वय,
प्रकर परिषद् के एक सदस्य [illegible] डा० कीर्ति भाई मेहता
[illegible] एवं अन्य सदस्य [illegible] समाचार में उपस्थित साहित्यकार
बन्धुवृन्द,

भारतीय
निदेशन
रेलवे
यात्रियों,



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मेरी संस्कृत शिक्षा का श्रीगणेश कब कैसे हो गया था। मेरे पूज्य पितृश्री इसके प्रबन्ध मन्त्री थे। वे मुझे भी अन्य सभी लड़कों की तरह का संस्कृत विद्वान् बनाना चाहते थे। वे मेरे साथ बातचीत भी संस्कृत में ही करते थे जिससे बाल्यावस्था में ही मुझे संस्कृत बोलने का अभ्यास हो गया। व्याकरण के सांचे में शब्दों को यथारीति ढालने में अभ्यस्त करने के लिये वे सतत प्रयत्नशील रहते थे। उठते - बैठते, खाते - पीते, चलते - फिरते हुए मेरे संस्कृत शब्दरचना को मुझे समझाना उनकी एक आदत सी बन गई थी। यह था वह बालावस्था जिसमें मैं पला - बढ़ा।

मुझे कभी लगा नहीं संस्कृत एक अत्यन्त कठिन भाषा है। प्रारम्भ में हर भाषा कठिन लगती है। उसे सीखने में प्रयास करना पड़ता ही है। अंग्रेजी जो आज इतनी प्रचलित है, की अपनी कठिनाइयाँ हैं फिर क्यों कि उसे सीखना है, इसलिये कोई उसे कठिन नहीं कहता। संस्कृत के लिये भी यदि इस तरह का मन बना लिया जाय तो इसकी साधारणतया कठिनता का अनुभव बहुत थोड़ों में ही हो पायगा।

भारत की आत्मा संस्कृत में बसी है। सहस्रों वर्षों तक जो चिन्तनों, विचारणों और मनीषियों का चिन्तन इसमें समाहित है। वह इतनी सम्पन्न पूर्ण विरासत है कि देश इसे सम्हाल न ही सकता। इसके निकल जाने से देश की उस शरीर की सी गति हो जायगी जिसमें से उसकी आत्मा निकल गई हो।

संस्कृत के विषय में यह आम सुनने में आता है कि यह कभी लोगों - व्यवहार की भाषा रही नहीं। यह कृत्रिम भाषा थी जिसे समाज के एक विशेष वर्ग ने अपने कार्यों पर अपना वर्चस्व जमाने के लिये रचा। इन मतों के पक्षधारी संस्कृत शब्द को ही इस विषय में प्रमाण रूप में उपस्थित करते हैं। जैसा कि मूलार्थ है परिष्कृत, जनभाषा का परिष्कृत रूप। यहां इस विषय पर विशेष रूप से ध्यान देना आवश्यक है कि संस्कृत का भाषा के नाम करण में प्रयोग कब से प्रारम्भ हुआ। यह अभी भी अनुसन्धान का विषय बना हुआ है। वाल्मीकि रामायण के एक श्लोक को सामान्यतः संस्कृत के भाषा के नाम के रूप में प्रयोग को सिद्ध करने में उपस्थापित किये जाता है। हनुमान् जी ने जब सीता जी को पहली बार देखा तो उनके मन में चिन्ता हुई कि किस भाषा से उनसे बात की जाय। कहीं रावण की तरह से संस्कृत वाक् का प्रयोग कर लें तो सीता को भ्रम हो जायगा कि रावण है जो वानर का रूप धर उसके पास आया है और वह भयभीत हो जायगी —

यदि वाचं प्रदास्यामि द्विजातिरिव संस्कृताम्।
रावणं मन्यमाना मां सीता भीता भविष्यति॥

यहाँ संस्कृतां वाचम् का प्रयोग है। भाषा के लिये संस्कृत शब्द नित्यानुप्रयुक्त लिङ्ग है — संस्कृतं नाम दैवीवाक्, संस्कृता वाक्। इसलिये इसका कुछ प्रयोगों में भाषा के नाम के साथ के शब्द नहीं माना जा सकता।

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यहां इस बात पर ध्यान देना आवश्यक है कि जब तक संस्कृत को लिखे भाषा शब्द का ही व्यवहार होता रहा। वैदिक भाषा बहुत प्राचीन काल से ही दुरूह होती चली थी। लोकभाषा के रूप में संस्कृत ने स्थान ले लिया है। दोनों की शब्दसंरचना, शब्दावली तथा शब्दार्थों में भेद आ चुका था। इसलिये प्राचीन रचनाकारों ने वेद में प्रयुक्त शब्दों का अप्रयुक्त अर्थ है अर्थात् भाषा में प्रयुक्त इस रूप में संस्कृत भाषा था। यास्क, जिनका काल ५वीं शताब्दी ईसा पूर्व माना जाता है, ने इन शब्दों के विषय में लिखा इन शब्द उपमा अर्थात् समानता के अर्थ में भाषा में प्रयुक्त होता और वेद में वेसे अर्थों में भी, शश्वत् भाषा में संशय अर्थ में प्रयुक्त होता और वेद में अन्य अर्थों में भी - इत्येतिभाषायां चापि दृश्यते वे, शश्वदिति नित्यार्थे भाषायाम्। पाणिनि, जिनका काल कुछ शताब्दी ईसा पूर्व माना जाता है, ने भी इस भेद को संस्कृत के लिये भाषा शब्द के प्रयोग के द्वारा स्पष्ट किया है - भाषायां सदवसश्रुवः सञ्ज्ञिशीङ्स्थासेवसिसहीलि भाषायाम्। प्रथम शताब्दी ईसा पूर्व के पतञ्जलि ने अपने महाभाष्य में व्याकरण की उपयोगिता पर ~~अर्थों के~~ प्रश्न उठाने के लिये कहा है कि कई कहते हैं वेद से हमें वैदिक शब्द स्मरण में आ जायेंगे और फिर लोक व्यवहार से लौकिक फिर हमें व्याकरण से क्या लाभ होगा - वेदाश्च वैदिकाः शब्दाः सिद्धा लोकात्च लौकिकाः तत्रैषां व्याकरणेन। इस उक्ति से यह स्पष्ट है कि उनके समय में संस्कृत लोकव्यवहार की भाषा थी। निश्चय, संस्कृत में आरंभ से ही ऐसी शब्दावली है जिसका संबंध जन जीवन से रहा है। लोहार, बढ़ई, कुंभकार, रंगरेज और अन्यान्य प्रकार के कारीगरों के औजारों और उनके द्वारा बनाई वस्तुओं के लिये इसमें शब्द हैं। एक कोश कार का मत है कि यह जन भाषा नहीं थी और एक विशेष वर्ग, पुरोहित वर्ग, ने समाज के ऊपर अपना प्रभुत्व जमाने के लिये इसे गढ़ लिया था। संस्कृत में विभिन्न बोलियों, भाषाओं की इसके जनभाषा होने की पुष्टि करता है। महाभाष्यकार ने कहा है कि अगाट्ने के अर्थ में कुमारी के रूप में दा का प्रयोग पूरब में होता है और कुदन्त रूप दात्र के रूप में उत्तर में। - दात्रोलिनार्थे प्राच्येषु दात्रमुदीच्येषु। विपाशा, व्यास, नदी के एक और एक शब्द रूप का प्रचलन है और दूसरी ओर दूसरे का। यह स्थिति आज भी है। उत्तर भारत में जल के लिये जल का पानी, संस्कृत पानीय शब्द, का प्रयोग है और दक्षिण भारत में नीरु, संस्कृत नीर, का। उत्तर भारत में दूध के लिये दूध, संस्कृत दुग्ध, का प्रचलन है और पूरब में खीर, संस्कृत क्षीर का।

संस्कृत के जनभाषा होने की संभावना इससे भी होती है कि [illegible] के लिये, आवश्यकता थी इसलिये, शब्दों को अपनाया है। संस्कृत की नाम कविता

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सम्बन्धी सारी शब्दावली की ग्रीक - मूलक है। होरा शब्द, जिसको होरोस्कोप में प्रयोग है, ग्रीक का ही है। समय की सूक्ष्म इकाई को बोलने के लिये संस्कृत में कोई शब्द नहीं है। होरा शब्द ही इस अर्थ में प्रयोग होता है। रोमन्स से भी भारतीयों ने समय की इकाई को माना था। इसी तरह यूनानियों से सिक्के ढालने की कला दीनार, कार्षापण, द्रम्म आदि सिक्के के नाम सभी शब्द ग्रीक मूलक हैं। अरबी के कलाम शब्द को संस्कृत ने नीतिशास्त्रों में ही अपनाया था। मेदिनी कोष की गड़बड़ी है - कलामः पुंसि वाक्यस्यात्। इसी तरह अपनाया था उसने शेर शब्द को। शेरस्तु केसरी सिंहः — नेपालपन्ती कोष। संस्कृत का कन्दी शब्द मूलतः कण्डीमन का है। मलेच्छ मैसोपोटेमिया का मलाक है। ग्रीस के कुछ एक हेटे से ग्रीक के प्रयोगों से अपने वाले लोगों के लिये पहले से संस्कृत में यवन शब्द प्रचलित था। सभी भारतीय तर लोगों के लिये उसका उपयोग होने लगा। उनकी लिपि के लिये एक नया शब्द यवनानी गढ़ लिया गया, यवन शब्द से ही ज्योतिष ग्रन्थों में ग्रीनिच, ग्रहान का प्रयोग है (देखिये - भारतीय ज्योतिष)।

बाद में

अरबी संस्कृत कहीं भी बोली नहीं जाती है। अरबी ग्रीक भाषाओं की तरह मृत भाषा है। अरबी के सम्पर्क में इसका उपयोग होता है अतः हर एक संस्कृत के निबन्ध में उसमें जाते हैं। इसके बारे में इतना ही कहना पर्याप्त होगा कि संस्कृत की गहराई को छूता है यह कैसी अंदेरा निरोक्ष की भाषा नहीं है। यह अभिलाषा की भाषा है। भारत की प्रत्येक भाषा में विपुल चाहे वह संस्कृत-मूलक हो या नहीं, विपुल शब्द संस्कृत की है। अगर कोई संस्कृत की उपयोगिता को, उसके शब्दकोष को कम करके मूल्यांकन करते हैं, इसमें उसकी उपयोगिता है ही और रहेगी भी। किसी भी भारतीय भाषा के साहित्य को लीजिये वह अपने को संस्कृतमय ही दिखाई देगा क्यों कि वह संस्कृत से ही समृद्ध होने और संघर्षित हुआ है। उदाहरण के तौर पर कन्नड़ के मध्यकाल के मूर्धन्य रचनाकारों की प्रतिनिधि रचनाओं को उद्धृत करना अप्रासंगिक न होगा। पहले कन्नड़ को ही लीजिये। राष्ट्रकवि सिंहदिवाकर की जनमाध्यम में इसी बसवे कविता जिसमें हिमालय से संबोधित करते हुये कहा —

मेरे मनोधरनि मेरे निधान
साकार दिव्य गौरीक विराट
पौरुष के पुञ्जीभूत ज्वाल
मेरी जननी के हेमकिरीट
मेरे भारत के दिव्य भाल
मेरे मनोनयी मेरे निशान

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[illegible] ईश्वरचन्द्र विद्यासागर की [illegible]

एक से अनेक स्थानों में प्रचलित हैं। एक ही विषय को देश
प्रांत के स्तर पर स्थानीय जलवायु से प्रभावित होते हैं।

गोविन्दकवि। गुरुदेव रवीन्द्रनाथ ठाकुर की पंक्तियाँ —

एइ मेघे मुखनमनमोहिनी
एइ निर्मल सूर्यकरोज्ज्वल धरणी
जनकजननी-जननी

उड़िया वाङ्मय की अलङ्कार मौर राधानाथ राय की रचित यह कविता
की पंक्तियाँ —

केउँला कमला विलास दीर्घिका
मरालमालिनी नीलाम्बु विहारिका
उत्कलार तुहि मात अलङ्कार
उत्कल भुक्ते शोभार आगार

इत्यादि। कवि जयदेव की [illegible] पंक्तियाँ
अतुलमनोहरललितमधुर [illegible] भाषा
मूलरूप सर्वत्र मैं [illegible] अविच्छिन्न
मठोद्यानदेवालिनो नादि [illegible] मंजुलंकुंज वाटिकाओं
मुखानन।

सुप्रसिद्ध शेखर कवि की उत्कल महिमा की पंक्तियाँ —

अनघैक मूल मतक्कधिर शङ्कारानमुण् मूकमृदंगधा ध्यानमुल्
& मनुसंकवचूका स्वा हृतहनावली वरधुवैकुण्ठ मस्मद्धयमुल्
लक्ष्मद्रव्य संचोरामुल् क्रोडस्वृगन्धंकुलु हरिमनिकोजिंनुला
दिक्कंथ दंसार मुल्।

तुलसीदास ने मनोबल भारत की भाषाओं को ही सम्बोधन दिया है
अर्थात् सम्पूर्ण दक्षिण पूर्व हरियाणा की भाषाओं को भी। बंगला
भाषाओं में विशुद्ध शब्दावली संस्कृत की ही है। हाल में ही मेरे
सम्पादकत्व में श्री दक्षिणपूर्व एशिया की संस्कृत मूल की शब्दावली पर केन्द्रित
लेखमाला एक हजार पृष्ठों का शब्दकोश प्रकाशित हुआ है। इससे यह
स्पष्ट हो जाता है कि संस्कृत इन देशों को भारत से जोड़ने की एक
महत्वपूर्ण कड़ी है। इनके संस्कृत शब्दों की लंका इन देशों में बहुत
प्राचीन काल से ही रही है। इसकी भी पर्याप्त जानकारी के लिए
सम्पर्क होने की आवश्यकता नवीन कवियों और भाषाओं को अपेक्षित
करती है। इनमें एक [illegible] पड़ती है। [illegible] सन्दर्भ
में ही [illegible] नवीन [illegible] को [illegible]

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जिसके कारण ने जिसे
जिस संस्कृतमूलक शब्दावली को नई पीढ़ी ग्रहण कर रही है वह उसके द्वारा
भारतमें प्रयुक्त शब्दावली से कहीं अधिक सही, एकरूपता
पूर्ण होगी। आई अदर वाइज में 'मल्टीनेशनल' के लिये भारतके
कई हिस्सों में स्थान पर अंतर्राष्ट्रीय शब्द का व्यवहार है। संसद में
प्रेजुडिशके लिये भारत के पूर्वाग्रह के स्थान पर 'पूर्वधारणा' शब्द
प्रयुक्त होता है। इण्डोनेशिया में चिड़ियाघर के लिये 'केबून सातवा'
शब्द है। थाई में कृपया के लिये प्रार्थना शब्द है। अदर दैन के लिये अन्य।
प्रधान के लिये वहां शब्द है नायक। प्रधानमन्त्री को कहीं कहते हैं
नायक मंत्री, नायकरात्तिनी। लाओस में कैबिनेट के लिये शब्द है
नायकिन। जापानी संस्कृत शब्द है जिसका अर्थ है प्रार। उसी से ही शब्द
बना है।

संस्कृत के प्रभाव का क्षेत्र बहुत विस्तृत है। केवल दक्षिण
पूर्व एशिया में ही वह दिखाई पड़ता है, पश्चिम एशिया की उसकी
परिधि से बाहर नहीं है। भारतीय संस्कृति के सम्पर्क से बृहत्तर
पश्चिमी गगनाञ्चल में प्रकाशित एक लेख में लारिसा वेसिलेव
यूरोपीय देशों में अंग्रेजी में संस्कृत शब्दों के प्रयोग की चर्चा करते हैं।
अंग्रेजी में संस्कृत शब्दों की संख्या बहुत है। लेकिन हिन्दू-बौद्ध से संबंधी
रहते हैं। गम्भीर, रामबूका और एक शब्द नहीं कीर्तन के स्थान पर
हरेक प्रकार के साथ प्रयुक्त होते हैं — रामबूका, एका मृत्यु के लिये
अंग्रेजी का इनलाइटेन्ड शब्द संस्कृत का प्रबुद्ध ही है। अंग्रेजी में
पर्याय के रूप में, इनलाइटेन्ड नहीं होती इसलिये संस्कृत का ज्ञात शब्द कहीं
कोई रूप में उच्चारित होता है

संस्कृत भाषा और संस्कृत साहित्य भारत की ही नहीं
मानव जाति की एक बड़ी विरासत है। राधाकृष्णन पाण्डुलिपि मिशन ने
भारत में पचास लाख पाण्डुलिपियों का पता लगाया है जिनमें से
तीस लाख केवल संस्कृत की हैं, यद्यपि अब तक उनका बहुत बड़ा भाग
नष्ट हो गया या नष्ट कर दिया गया। पर जो बचा है तीस लाख
संख्या उसकी भी कहीं अधिक [illegible] क्योंकि सभी पाण्डु
लिपियों का पता अभी तक नहीं लगाया जा सका है — वह तो कोई
काम नहीं है। मानव समाज का यह दायित्व है कि उस धरोहर को
बचा लिया जाय और अगली आने वाली पीढ़ियों को [illegible]
दिया जाय। इसमें सरकार और समाज के सभी [illegible]
की [illegible] महत्वपूर्ण भूमिका है। [illegible] संस्कृत में है
[illegible] विशाल सामग्री के लिये [illegible] करें तो आज की
[illegible] इसका परिचय प्राप्त कर इससे लाभान्वित हो सकेगी।
यह वर्तमान के साथ-साथ अपने अतीत को भी पहचानने
लगेगी। यह अतीत [illegible] उसे सतत ऊर्जा प्रदान करेगी।

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भारतीय ज्ञानपीठ ने ज्ञानपीठ पुरस्कार के लिये मेरा

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[illegible] एतदर्थ मैं उसका कृतज्ञ हूँ। इससे मुझे माँ भारती की सेवा के लिये अपार शक्ति मिली है।

लोकसभाध्यक्षा माननीया श्रीमती मीरा कुमार जी की उपाधियों ने सभा को गौरवमण्डित किया है। वे संस्कृत की परास्नातक हैं। महाकवि कालिदास इनके प्रिय कवि हैं। उनके अभिज्ञानशाकुन्तल की गहराइयों तक वे पहुँची हैं और एक नवीन दृष्टि से उसका विवेचन करती हैं।

बिहार देश की महाराज कुमारी महाश्वेता देवि नौनि जी इस समारोह को गौरवमण्डित करती हैं। उन्होंने संस्कृत में एम. ए. और पी एच्. डी. की है। वे संस्कृत की प्रकाण्ड विदुषी हैं। आज संस्कृत को सम्मानित करने के लिये स्वदेश से चल कर यहाँ आई हैं। उनके संस्कृतानुराग से हम सब अभिभूत हैं।

माननीय कार्यपीठ के माननीय सदस्य, सदस्य निदेशक, कर्मचारिवृन्द इन सबके प्रति मैं आभार व्यक्त करता हूँ और अन्त में आज यहाँ उपस्थित अतिथि विभूतियों का। आप की उपस्थिति से यह समारोह तीर्थस्थल बन गया है। मेरे गुरुदेव ने कहा है- यत्र तत्र मनोदत्तं तत्र तत्र गया गया। जहाँ जहाँ आप उपस्थित होंगे वहीं तीर्थ है।

आज इस तीर्थ के जो जलों इन्द्र से बड़ा मेरा सौभाग्य और क्या हो सकता है। अन्त में सब को मेरा यही संदेश है प्रेम से रहिये, प्रेम से बढ़िये, प्रेम से बोलिये।

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संस्कृत के विषय में प्रायः यह आक्षेप लगाया जाता है कि यह हिन्दुओं की और उनमें भी विशेषकर ब्राह्मणों की भाषा है। यह आक्षेप सर्वथा निराधार है। न केवल जैनों और बौद्धों ने ही अपितु मुसलमानों और ईसाइयों ने भी इस भाषा को अपनाया है और इसमें बहुत विशिष्ट अवदान रहा है। ~~सर्वप्रथम~~ मान्य प्रो० मुकुन्दलाल श्रीवास्तव प्रकाश में लाये हैं कि जैन आगम-इतिवृत्त में एक ऐसा काल भी इतिवृत्त है जिसमें प्राकृत तथा अन्य देशी भाषाओं के अतिरिक्त संस्कृत का भी आदर किया था और धनपाल नाम के एक ग्रन्थ का (रचना-काल १०१२ ई०) एवञ्च एक अन्य जैन संस्कृत ग्रन्थ का हिन्दी में अनुवाद किया था [देखिये शोलडन बौलोक का लेख Jainvads a Political Philosophy: D. D. Kosambi and Sanskrit, Economic and Political Weekly, July 16, 2008, p. 55] (शास्त्रों)

संस्कृत भाषा ब्राह्मणों तक ही सीमित नहीं थी इस का इससे भी पता चलता है कि शूद्रों और चाण्डालों तक ने इसमें काव्य रचना किया। १२ वीं शती के एक कवि ने संस्कृत में धोण नाम के एक कुम्हार की कविता उद्धृत है जिसकी उसने भूरि-भूरि प्रशंसा की है। इसी तरह दिवाकर नाम के चाण्डाल के पद्य भी उसमें उद्धृत है जिसे महाराज श्री हर्ष के सभा-विद्वानों में स्थान प्राप्त था। महाकवि राजशेखर ने इसे देवी सरस्वती का प्रमाण ही बताया है कि श्री हर्ष की सभा का सदस्य बनने को बाण और मयूर की बराबरी में चाण्डाल दिवाकर भी

अहो प्रभावो वाग्देव्या यन्मातङ्गदिवाकरः।
श्रीहर्षस्य सभां प्राप्तः सभो बाणमयूरयोः॥[1]

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42. Honour from Kurukshetra University, Kurukshetra, 1999.
43. Honour from Delhi Sanskrit Akademi, Delhi, 1999.
44. Degree of Vidyavachaspati, Honoris Causa, Gurukul Mahavidyalaya, Jwalapur, Hardwar, 1999.
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संस्कृतं हिन्दूनां तत्रापि च ब्राह्मणानां मातेति ब्रूयो-
दादृङ्। मेति वयं ब्रूमः। न केवलं वो वैनं जीवेवर्षं परिवीरलिं
महान् ग्रन्थ इमारश्चानेनद्रवीत्। अपि तु मुस्लामैः विद्वद्भिः धर्मा-
नलक्ष्यैश्चिन्तश्चादिदं महत्तं संस्मेण वर्षशीलदन्दरेशीलकेन
च्चाद्यापि ग्रन्थाः स्थानस्थाविरचयन्ति। मया स्वस्मै के लतुरकृष्णस्मै
डिस्कवरी ऑफ़ संस्कृत ट्रेज़र्स इति नामनि ग्रन्थे मूलैतद्विषये
विस्तरेण चर्चा। अमेरिकादेशीयेन शैलडन पॉलोक जाम्ना सुरक्षितपरोक्ष
संस्कृत विदुषा 'इकोनोमिक एण्ड पोलिटिक वीकली' इत्याख्यायां प्रकाशने
पत्रिकायां प्रकाशिते स्वकीये निबन्धे आचार्यमुकुन्दलालेन प्रको-
शितो अधिकधनलेखि नान्तरीयकचातुरी तादृशस्यैव कालस्य स्फोटलेखो
दुतो येन प्राकृत भाषाधीतमंत्रीनारम्य संस्कृत शास्त्राणि। तेन
नाममालेतिनाम्ना (क्रिस्ताब्दः-१६१३) संस्कृत ग्रन्थो ऽपरश्चैको मैत्रे-
संस्कृत ग्रन्थः संस्कृतेनानूदितौ।

नो चेत्तं ब्राह्मणैरेव संस्कृतमातीच्यसिति तदिदृहीतमपेतु
शूद्रैश्चाण्डालैश्चादि। ईसवीकृष्णादशरात्ताब्दीके एकस्मिन् संस्कृत-
पद्यसङ्ग्राहे प्रोक्तेति नामभेः कस्यचित्कुम्भकारस्य नाधानि सामिदुं
सङ्गलितानि सङ्कलयिता। इत्यमेव स्थलिश्चाण्डालादिकानां स्थापि
तास्यापि संस्कृतपद्यानि तत्तत्सङ्ग्रहाद्युद्धरन्तु नाम। तत्र आचार्य-
चाणक्यस्तां महाराज श्रीहर्षस्य सभायां बाणमयूरसमक्षं स्वेन
प्रतिष्ठापयामास। सत्यमेतं महाकवी राजशेखरः ——

अहो प्रभावो वाग्देव्याः यन्मातङ्गदिवाकरः।
श्रीहर्षस्य सभायां स्म सभो बाणमयूरयोः॥

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Though advanced in age, he is bubbling with enthusiasm and is working simultaneously on three projects: Rama Story in Southeast Asia, Sanskrit Inscriptions of Thailand—A Topographical, Historical, Cultural, Linguistic and Literary Appraisal and Sanskrit Place Names in Southeast Asia, a region he has toured extensively and of which he has intimate knowledge.

He is the recipient of sixty three honours and awards, national and international including Padma Shri, President of India Certificate of Honour, Thai Royal Decoration " The Most Admirable Order of Direk Gunabhorn", the Honour "Authorita Academische Italiano Straniere", the Civil and Academic Authority for Foreigners from the Govt. of Italy, the Medallion of Honour from the Catholic University, Leuven, Belgium, the Golden Prize from CESMEO, the International Institute of Advanced Asian Studies, Torino, Italy and five Honorary Doctorates from Indian and foreign universities.

He has recently been elected Fellow of the Accademia Studi Mediterrani, the Academy of Mediterranean Studies, Aggrigento, Italy.

In the Citation for the Honorary Doctorate at the Silpakorn University, Bangkok he was described as "a living legend in the field of Sanskrit."

Detail

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4	**Date Of Birth**	29th September 1930
5	**Academic Qualifications**	Shastri Vyakarnacharya, M.A. M.O.L. Ph.D , D.Litt.(h.c)
6	**Academic Distinctions**	Gold Medallist in B.A. (Hons) and M.A B roke all previous records in B.A. Hons.
7	**Positions Held**	Vice-Chancellor, Shri Jagannath Sanskrit University, Puri, Orissa Dean, Faculty of Arts, University of Delhi Professor and Head of the Sanskrit Deptt, Delhi University Visiting Professor Of Indian Studies, Chulalongkorn University, Bangkok Visiting Professor, University of Alberta, Edmonton, Canada Visiting Professor of Sanskrit, Silpakorn University, Bangkok Guest Professor, Catholic University, Belgium Guest Professor, Tubingen University, Germany Presently Honorary Professor, Special Centre for Sanskrit studies JNU, New Delhi
	Govt of India Awards	**Padma Shri** in the year 1999 presented by the President of India Certificate of Honour presented by the President of India in the year 1985 Sahitya Academy Award presented by the President of India in the year 1968

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PRESIDENTIAL ADDRESS

of

Prof. Dr. Satya Vrat Shastri

All India Oriental Conference, 45th Session

Rashtriya Sanskrit Vidyapeetha

Tirupati

Hon'ble Dr. Manmohan Singh, the Prime Minister of India, His Excellency Dr. J.B. Patnaik, the Governor of Assam and the Chancellor of the Rashtriya Sanskrit Vidyapeetha, Dr. Hare Krishna Satapathy, the Vice-Chancellor of the Vidyapitha, Dr. Mahavir Agrawal, the Vice-President, Dr. Saroja Bhate, the General Secretary Dr. Radha Kant Thakur, the Local Secretary and the Members of the Executive Committee of the All India Oriental Conference, Members of the Faculty and the Alumni of the Rashtriya Sanskrit Vidyapeetha, Fellow Delegates and Distinguished Invitees,

It is a great pleasure for me to be present on the occasion of the inauguration of the 45th Session of the All India Oriental Conference. It is a matter of further pleasure that the Session is being held at Tirupati, the holiest of the holy places, the abode of Lord Venkateshwara, in the Silver Jubilee year of the Rashtriya Sanskrit Vidyapitha, a premier institution of Sanskrit education in India.

The All India Oriental Conference is a representative body of the Orientalists of India that has carried on its activities for the past nine decades. It draws scholars from all parts of India and even some from abroad who present the results of

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their researches in various branches of oriental studies. The division of the Conference in twenty-one sections shows the sweep of its coverage.

For the past century and a half oriental studies have continued to be pursued vigorously both in India and abroad. During the British period there was more of emphasis on critical editing of Sanskrit, Pali, Prakrit, Arabic and Persian manuscripts for the various University degrees, the M.A., M.Phil., Ph.D. and D.Litt. Over the years critical studies have taken precedence over it. Covering the same ground in many a case, and are the norm now. It would be better to revert to old practice of critical editing of manuscripts for the various University degrees. This will help in a big way in bringing to light, in course of time, at least a portion of the vast manuscript wealth of India equipping at the same time the younger scholars with the knowledge of the various old scripts as also methods of collating and constituting the text. As per the calculation of the National Manuscript Mission (NMM) there are as many as five million manuscripts in the country. This figure may not include a sizeable number still with individuals or private collections to which the NMM may not have had an access.

Besides oriental manuscripts in India, there are vast collections of them abroad. There is a catalogue in twelve volumes of the Sanskrit manuscripts in Germany, the *Sanskrit Handscriften in Deutchland*. The India Office Library, London, the Bodlien Library Oxford and such other libraries also have rich collections of them. The entire manuscript wealth of Nepal has been microfilmed with the financial assistance of the Govt. of Germany. The microfilms are now with the Stadt Bibliothek, the State Library of Berlin and the National Archives, Kathmandu. There may be hundreds of valuable manuscripts in these collections to warrant their critical editing.

From the time the English translation of the *Śākuntala* by Sir William Jones threw up interest in western scholars about Indian literature a long array of them have applied themselves to its interpretation. A large corpus of their works is in their

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own languages, German, French, Dutch, Polish, Hungarian, Russian and so on. In the absence of knowledge of these much of that has remained a sealed book to Indian scholars. To translate it into English or Indian languages is a strong desideratum. This could be taken up as a big project, selectively first, in some Universities. Indian scholars could well equip themselves with the knowledge of these languages, at least of some of them, to acquaint themselves with the researches the western orientalists, the giants among them, have carried out through them.

In the context of translation it may not be out of place to mention that for the convenience of the common man who may not be familiar with the old languages like Sanskrit, Pali, Prakrit, old Arabic and Persian translation of the more prominent of the works in these languages is attempted. It may come as surprise, if it is told, that translation of such classics as the *Kirātārjunīya,* and the *Śiśupālavadha* has not been attempted either in Hindi or in English so far. Some portions of them, a canto here and a canto there, if it is prescribed as text, might have been, as indeed they have been, translated but the whole works, to my knowledge, have so far remained un-translated. If that is the situation with these works, one can well imagine the situation with hundreds of others which may not be accompanied with a commentary or a gloss. It is suggested that each University Department of Sanskrit, Pali, Prakrit, Arabic and Persian should have a translation cell where translation work is taken up systematically. It may also institute a part-time translation course to train the potential translators.

The Dhātupāthas of Sanskrit grammar have hundreds of roots whose actual use is not traceable to literature. Their compilers must have noticed them to motivate them for their compilation. As any linguist would vouchsafe, it is not necessary that each and every root should find a place *in literature*. The roots may be the current coin in *colloquial expression*. It is possible that they have their descendants in their later evolutes coming down to modern vernaculars whose thorough scrutiny is needed to identify them. Some of them might have their

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origin in pronunciation vagaries. This may be illustrated with reference to Pāṇini's *Dhātupāṭha* which records the following four roots for eating : *camu chamu jamu jhamu adane*. Now, the difference in the two sets *camu-chamu* and *jamu-jhamu* is in the addition of an aspirate in one and the lack of it in the other. They should evidently not be counted as two separate roots but the same root pronounced differently. The same is the case with *kiṭa* and *khiṭa* both meaning fear, *kiṭakhiṭa trāse*, *drākh* and *dhrākh* meaning drying and decorating, *drākhṛ dhrākhṛ śosanālamarthayoḥ*. Sometimes the two roots may differ only to the point of one among them having a short vowel and the other the long one, as in *hudr hūdr* in the sense of movement, *gatau*. The sounds *r* and *l*, *v* and *b* and *d* and *l* have been mixed up so much as to have got acceptance from connoisseurs of their interchangeability, *ralayor abhedaḥ, vabayor abhedaḥ, dalayor abhedaḥ*. It is this that should have led to the phenomenon of two roots emerging out of one like *ragi laghi gatau, ruṭi luṭi steye, rodṛ lodṛ unmāde, sraki, śraki ślaki gatau*. The examples are so numerous that it is not possible to reproduce them all here. Sometimes the roots differ only in a vowel or a consonant. The twenty-seven roots listed in the sense of *gati,* movement, like *uga ugi rakha rakhi makha makhi nakha nakhi rakha rakhi lakha lakhi* etc. are an example *par excellence* of this. All these are indicative of the dialectical variations going with regions and possibly communities which could not escape the keen eye of the Dhātupāṭha compilers.

It is due to the vagary of pronunciation again that some of the words underwent change in form. Since they were not the normal forms they could evidently not be accounted for in grammar. They were to be accepted as such. And this is what Sanskrit did. Pāṇini's rule *prṣodarādīni yathopadiṣṭam* (6.3.109) precisely points at this, i.e. the words *prṣodara* etc. should be accepted as correct having been used by the cultured, *yatha śiṣṭair uccāritāni tathaiva sādhūni*. The regular form should have been *prṣadudara,* the word being a combination of *prṣat* and *udara*. The *t* not being pronounced the *a* and u of *prṣa* and *udara* turn into *o* and the word becomes *prṣodara*. It is the innovative potential of Sanskrit that even such

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mispronunciations it accepted. The other word of the type is *patañjali*, the name of a celebrated *ṛṣi*. The regular form should have been *patadañjali*. Similarly *vārivāhaka* becoming *balāhaka* was accepted in Sanskrit as such. In the speech of the common people such abnormalities are common. That the literary speech should also accept them shows its inherent capacity to be flexible and inclusive. There is a well-known stanza in Sanskrit grammatical circles which lists with illustrations the anomalies grown out of mispronunciations, *paramparyād apabhraṁśa vigunair abhidhātṛbhiḥ prasiddhim āgatāḥ,* as says Bhartṛhari (*Vākyapadīya*, Brahmakāṇḍa, 154):

bhaved *varṇagamād dhaṁsaḥ siṁho varṇaviparyayāt//*
gūḍhotmā varṇavikṛter varṇanāśāt prṣodaram//

The word *haṁsa* comes into being because of the addition of a letter, the letter *s*; *han+a; han+s+a; siṁha* comes into being by the interchange of the letters, *hiṁsa>siṁha*, *gūḍhotmā (gūḍhotmā na praskāśate*) comes into being with irregularity in letters, *gūḍha ātmā*; and *prṣodara* comes into being because of loss of a letter, the letter *t; prṣat + udara*. In the category of irregular forms being accepted in Sanskrit and made an integral part of its vocabulary could also be included such words as *śakandhu, karkandhu, kulatā etc*. which should have been *śakāndhu* being the combination of *śaka* and *andhu (andhu*=well), *karkandhu* that of *karka* and *andhu* and *kulatā* that of *kula* and *atā*. A sort of grammatical justification for them has been advanced by the Vārtikkakāra on the device of *pararūpa*, the previous *a* subsuming itself in the following one: *śakandhvādiṣu pararūpaṁ vācyam* (under the sutra *acontyādi ti* ,1.1.4).

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India being a vast country it was not unusual that different words in it would gain currency for the same objects and ideas in its different regions. In this context it is worth its while to quote the words of the master grammarian Patañjali: *niyatavisayāḥ śabdā dṛśyante. Tad yarthā: samāne rakte varṇe gaur lohita ity ucyate aśvaḥ śona iti, samāne ca kāle varṇe gauḥ kṛsṇa iti bhavati aśvo hema iti, samāne ca śukle varṇe gauḥ śveta iti bhavati aśvaḥ karka iti (1.4.37).* He also hints at the particular types of words, the words in their verbal form or their derivative form, being restricted in their use to certain regions: *śavatir gatikarmā kambojeṣ eva bhāṣito bhavati vikāra enam āryā bhāṣante śava iti, hammatiḥ surāṣtresu raṁhatiḥ prācyamadhyeṣu gamim eva tv āryāḥ prayuñjate, dātir lavanārthe prācyeṣu dātram udīcyeṣu,* (1.1.1 under the Vārtika *sarve deśāntare*), The root *śav* in the verbal form is in use among the people of the Kamboja country while the Aryans use it in its derivative form of *śava (* the dead body), the root *hamma* is used in the Surāṣtra country, *raṁha* in the mid-eastern regions but the Aryans use the root *gam* only, the root *dā* meaning 'to cut' is used in its verbal form by the people of the east but in its derivative form *dātra* (sickle) by the people of the north. This regional variation noticed so early by Patañjali is noticeable in modern Indian vernaculars too. For water while the people in the north use either *pānī,* Sanskrit *pānīya* or *jala,* the people in the south use *nīru*, Sanskrit *nīra*. Similarly, while the people in the north use *dūdh*, Sanskrit *dugdha,* for milk, the people in the east use *khirā,* Sanskrit *kṣīra*. This brings me to the all- important question of the identification of the total Sanskritic content in modern Indian languages that may provide the lead to the identification of the different Sanskritic words in use for the same objects and ideas in languages of modern India, a project deserving of pursuit at the national level.

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Equally important is the identification of the non-Sanskritic content in Sanskrit. As pointed out earlier, Sanskrit had been the spoken language in India, its lingua franca. At that time it was known just by the name *bhāsā*. Nowhere does Pāṇini use the word Sanskrit to designate the language that goes by this name. He just calls it *bhasa : bhāsāyāṁ sadavasasruvaḥ (3.2.108), sakhyaśiśviti bhāṣāyam (4.1.62)*. The same does his successor Kātyāyana, the author of the Vārtikas, e.g., *bhāsāyāṁ dhankrsrgamijaninamibhyaḥ* (under the Sūtra *ādrgamahanajanaḥ kikinau lit ca (*3.2.171), *bhāṣāyāṁ sasiyudhidrśidhrsimrsibhyo yuj vācyaḥ* under the Sutra *āto yuc* (3.3.128). The same had done Yaska earlier: *iveti bhāṣāyāṁ cānvadhyāṁ* ca (*Nirukta,* 1.2.5). Patañjali also does nowhere use the word in his work as the name of the language. This means that from the 8th cen. B.C., the date generally assigned to Yāska-- may be a couple of centuries anterior to him as well--, up to the 1st cen. B.C. the date of Patañjali, a period of about a thousand years or so Sanskrit was called just *bhāṣā*. The name Sanskrit came to be assigned to it, it appears, much later when it had undergone transformation in a big scale with its words getting corrupted or, to be linguistically correct, changed in the natural process of evolution —a phenomenon that had started as early as in the time of Patañjali himself; he specifically referring to it: in his comment: *ekasyaiva śabdasya bahavo 'pabhraṁśāḥ, gāvīgonīgopotaliketyevamādayaḥ* and had got confined to the upper strata of society which still preferred the old favoured expression and had become the preferred medium of intellectual discourse. In the far ancient period the divide was between the Vedic language and the *bhāṣā*, the language that goes by the name Sanskrit now. The Vedic was referred to by the terms *anvadhyāyam* or *chandasi* or *mantre,* the spoken was referred to by *bhāṣā*. It is not unusual that the spoken expression, the language of the masses, should just be called *bhāṣā* and not be called by any specific name. Even Hindi, our national language, initially was known as *bhāṣā* for a considerable period as testified by such expressions as *bhāṣāṭīkā,* the Hindi commentary. The earliest use of Sanskrit for a language is traced generally to the *Rāmāyaṇa* line *yadi vācaṁ*

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pradāsyāmi dvijātir iva saṁskṛtām but it is so shrouded in ambiguity there as to not to lead to any definitive conclusion.

Sanskrit as the name of a language has invariably to be in the neuter gender, vide Amara *samskṛtaṁ nāma daivī vāk, saṁskṛtam vāk, saṁskṛtam* in neuter and *vāk* in the feminine, a clear enough indication as per the system of Amara that the word *saṁskṛta* is invariably to be in the neuter. More reliable is the use of the word in another context in the same work where it could be taken to be indicative of a language of that name: *Ilvalaḥ saṁskṛtaṁ vadan.*
Sanskrit has not only enriched Indian languages both of the Aryan and the Dravidian stock but also to its own self with the coinage of new words which is particularly the case in the modern period. The Sanskrit writers who are writing in the present time have, if they are to keep pace with it, to describe objects, events and situations. They have per force to coin new words. And from where are they to do? They do it from Sanskrit itself which forms a curious phenomenon in itself!

There is a question mark now on the utility of Sanskrit. In answer to the I would like to recount an episode here which was narrated to me by Prof. P.H.L. Eggermont, my colleague at the Catholic University, Leuven, Belgium where I was Visiting Professor in mid-eighties. The World War II was on. Prof. Eggermont was apprehended by the Nazis on a false report of being opposed to them and sent to jail where he led for a year and a half a miserable life suffering all kinds of hardships. He was completely cut off from the outside world with no news of it whatsoever. No letter would ever reach him. To his surprise one day he got a letter from his friend Prof. Sten Konow of Oslo, Norway. The letter was in Sanskrit. The prison authorities checked it but since they could make nothing of it, they passed it on to him. It is from that letter that he could infer that the Nazis had suffering defeat and that the allies were winning. The letter had just the following two sentences: Lord Visnu has got up from his serpent bed. The period of the curse of the Yaksa is almost over. Prof. Eggermont took the hint. His

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period of curse was almost drawing to a close and that he may be freed soon, he came to guess. And that could be possible only if the allies could win. So it is through Sanskrit that Prof. Eggermont took the hint of the victory of the allies in his prison cell.

Since no spoken language can be immune to the influence of the languages it comes into contact with, Sanskrit, being the spoken one, as pointed out earlier, did incorporate words from them. A big vocabulary of astronomical words in Sanskrit is of Greek origin. The text *Horāśāstra* carries in its title the Greek word *horā,* the precursor of English hour. The word for salt quarry in Sanskrit is *rumā* which is nothing but *rome, rumā syāl lavaṇākare (Śabdaratnasamanvayakoṣa*, 225.15; *rumā sugrīvadāresu viśistalavaṇākare, Vaijayantīkoṣa*, 41.10; *Medinīkoṣa*, 117.29, *Viśvaprakāśa*, 112. 34). It is on record that the Indians had learnt the art of salt quarrying from the Romans. As a matter of fact, the Roman contact had impacted India deeply. There is mention in the Varāhamihira's *Brhatsaṁhitā* of one Romakācārya and his postulation the Romaka –siddhānta *iha Romakasiddhāntaṁ vicārayāmaś,* now we take up for discussion the view of Romaka, the Roman astronomer. As did Rome, so did Persia. *Dīnāra, kārṣāpaṇa* and *paṇa(ka),* the words for coins in Sanskrit, are all from Persian. The Arabic word *kalama* was adopted by Sanskrit as such and a gender was also assigned to it, vide *Medinīkoṣa: kalamaḥ puṁsi lekhanyām* (see under *ma-trika*). The same is the case with *śera*, vide Ajaya *śeras tu kesarī siṁhaḥ* (9.57). The Persian word *bandī* has become the base for a number of them of Sanskrit like *grha, caura* and *pāla* and the Sanskrit roots *kr* and *bhū* . The Hebrew word *gamal* sneaked into Sanskrit via Arabic and Persian with the addition of *ka* in the form *kramela(ka).* The Persian *Shahenshah* meets the eye in the form of *Sahisāhānusāhi* in the Allahabad Stone Pillar Inscription of Samudragupta. All this non-Sanskritic content in Sanskrit shows its innate strength and robust vitality which did not allow its growth to be stunted by isolation. It is incumbent

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upon scholars to apply their mind to this aspect of the study of the Sanskrit language more vigorously.

Sanskrit has been a perennial source for vocabulary of Indian languages that it came into contact with it. It is inconceivable that it would not have received words from them. It has always to be a two way affair, some give and take as far as languages go. No one way track in linguistic interaction. If Dravidian languages incorporated a big chunk of Sanskrit words, it should be the other way about too. Some feeble attempts were made of late by one or two Tamil scholars to trace Tamil content in Sanskrit. I would call upon scholars to put in more vigorous efforts in this direction and extend the scope of investigation to the entire Dravidian content in Sanskrit. We have a Section on Dravidic studies. The Dravidian scholars who are well-versed in Sanskrit and their own languages may well take up this as a coordinated project. I am sure the result of their efforts would be extremely revealing.

The Conference has a Section for Southeast Asian studies. It is imperative for scholars to carry forward their researches in tracing the deep links that India has with that part of the world. Sanskrit is, of course, one common link and very strong at that. It has provided the source to southeast Asia for its technical terminology.

The process started very early continues down to the present day. A number of Sanskrit scholars, seasoned and learned, are working hard at the Royal Institute, Bangkok even at present in coining technical terms for Thai from Sanskrit source. The names of the various sciences and disciplines in Thai could be the starting point here. Anthropolgy is called there as Manusyavidyā; Economics, Sethasāt, Śresthaśāstra; Logic, Takavidyā, Tarkavidyā; Psychology, Cittavidyā; Ethics, Caryāsāt, Caryāsāstra; History, Pravattisāt, Pravṛttiśāstra, Political Science, Rathasāt, Rāstrasasastra; Engineering., Vissavakammasāt, Visvakarmaśāstra, Zoology, Sattvavidyā, Science of Medicine, Vaidyasāt, Vaidyaśāstra; Surgery,

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tance rendered by them in the conquest of Laṅkā, where Rāvaṇa loses his life not because of the Brahmāstra of Rāma but because of getting sandwiched by two rocks which were no other than his own daughters who had assumed that form out of vengeance for his having killed them earlier for refusing to trap Rāma, where the seven wives of Arjuna bear him sons with the premonition of losing them in the war yet to be fought.

The figures of the different deities, gods and goddesses, the semi-divine beings, the Yakṣas, the Gandharvas, and the Kinnaras of India have in Southeast Asia different facial expressions, typically Khmer or typically Javanese with peculiar ornaments, headgears and make-up.

Just as it is with Southeast Asia so is it with the Middle East. It has links galore with India. It may be of interest for scholars to know that Arabic has Sanskrit words. With the shortening of long vowels it has words like *tambula*, Sanskrit *tāmbūla*, betelnut; *ela*, Sanskrit *elā*, cardamom, *intakāl* Sanskrit *antakāla,* death and so on.

During the long course of India's contact with the Middle East a number of Sanskrit texts were translated into Persian and Arabic, particularly Persian. In a number of cases their Sanskrit originals are lost in India. As an example could be mentioned the work *Mānakautūhala* on music by Raja Man Singh Tomar of Gwalior of the 17th cen. The work lost in Sanskrit, in which was written by the Raja, is available in Persian translation and has appeared in print recently. The other similar work is the *Bodhaprakāśa* of the legendary Tansen, also on music, which was translated into Persian from its Sanskrit original by one Hakim Arzani during Aurangzeb's time under the title *Tashri Musiqi*. Still in manuscript, it is now with the Panjab University Library, Lahore.

All such works would have remained unknown had they not been translated in Persian or Arabic. The translations are useful not only in yielding information about their titles and the names of their authors but also about their contents which could be put back to Sanskrit with insight and perseverance, a task cut out for present-day scholarship.

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PRESIDENTIAL ADDRESS DELIVERED BY PROFESSOR SATYA VRAT SHASTRI FOR THE PANEL ON MODERN SANSKRIT LITERATURE AT THE SEVENTH WORLD SANSKRIT CONFERENCE, LEIDEN, HOLLAND, AUGUST 23-29, 1987.

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1. SANSKRIT IN MODERN INDIA

To speak of Sanskrit, one of the most ancient languages of the world as modern is in itself a testimony to its unique character of continuity and resilience. Part of India for countless centuries, it has given rise to an enormous literature, one of the biggest in the world. Even when it it suffered an eclipse, it did not give up its place of language of culture. So deep-rooted was its influence that the Buddhists and the Jainas, the votaries of Pali and Prakrits, came back to it after a period. Its real period of eclipse came with the Muslims and the British when it came to be overshadowed and had to yield the primo of place that it once had ~~continued to occupy all along, with occasional gaps~~, to Persian and Urdu first and English later. Still it did not disappear. It just could not. It had been such an inseparable part of Indian social ethos that it continued subdued existence down the centuries with millions devoting to it including some even among the foreigners including the Muslims and the British who extended their patronage to it and made useful contribution to its development. Thousands of traditional institutions, Tols, Pāthaśālās, Vidyālayas, Mahāvidyālayas, and Gurukulas taught it churning out hundreds and thousands of graduates specializing in a Śāstra or Śāstras, several hundreds of whom devoted themselves to producing literature in it both exigetical and creative, enriching the the already rich Sanskrit literature thereby. In addition to traditional Sanskrit institutions, Sanskrit was taught in in the large network of modern schools, colleges and universities thousands of whose products did acquire knowledge of it ~~in some degree ofr the other~~, some of them really a high degree to match in proficiency the products of the tradional institutions ~~where the main line of persuit would be the Sanskrit literature itself~~. The modern Sanskrit literature, both exigetical and creative, owes not a little to the efforts of the products of these modern institutions as well.

THere are at present three Sanskrit Universities in India; the Sampurnanand Sanskrit University, Varanasi, the Kameshwar Singh Sanskrit University, Darbhanga and the Shri Jagannath Sanskrit University, Puri to which the large number of Sanskrit institutions in their respective regions are affilliated ~~to them~~. Two more Sanskrit Universities have just been announced the Lal Bahadur Shastri Kendriya Sanskrit Vidyapitha, New Delhi and the Kendriya Sanskrit Vidyapitha, Tirupati. A Sanskrit University has just been set up in Nepal. Called the Mahendra Sanskrit University, Kathmandu, it will have all the traditional Sanskrit institutions of Nepal affilliated to it. A Sanskrit

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University at Kaladi, the birth place of Ādi Śaṅkarācārya, is in the offing.

Human society working on the basis of demand and supply, there has been perceptible shift in India to as of the desciplines as are in greater demand ~~because of~~ for their ~~greater~~ bearing economic potential such as Sciences and Technology, Economics and Commerce. This coupled with several other factors has led to the neglect of Sanskrit with the result that the number of Sanskrit students in all types of institutions, traditional and modern, has declined, much to the dismay of lovers of Sanskrit and ancient Indian culture. Some of of the traditional Sanskrit institutions have either closed down or are on the verge of closure for want of students and the necessary material support. Similarly Sanskrit as a subject of study has disappeared in many of the schools and colleges.

Since modern civilization makes a ~~far~~ greater demand on the people's time and attention, they obviously cannot spare enough of it to persue Sanskrit along the age-old system of sūtras and their application. The large number of word forms, some of them ~~of very intricate nature~~ highly complicated inhibit many people from taking to ~~the study of~~ Sanskrit in spite of their interest in it. This led many an ardent votary of Sanskrit to try attempts at simplification of it so that the difficult nature of it may no longer be ~~the reason~~ advanced as the reason to keep away from it. In this connection the pioneering attempt ~~was made by~~ of Ishwarchandra Vidyasagar, the first Principal of the Govt. Sanskrit College, Calcutta, deserves special mention. His Vyākaraṇakaumudī published in 1851 started an era of teaching Sanskrit through a simplified method cutting out many of the portions of Pāṇini's grammar. Ishwarchandra Vidyasagar's attempt was carried forward by R.G. Bhandarkar who through his Sanskrit Readers quite caught the imagination of the people. Others to join in the field were V.S.Apte and M.R.Kale who through their well-known Apte's Guide to Sanskrit Composition and Kale's Higher Sanskrit Grammar respectively did much for simplifying Sanskrit teaching. More recently Charu Deva Shastri remodelled the Aṣṭādhyāyī of Pāṇini through his Vyākaraṇadvādaśādhyāyī. Dharmendra Nath Shastri through his brief Hindi graph Sanskrit Vyākaraṇa kā Mānacitra and more elaborate Sanskrit in 30 Lectures made a valuable contribution in bringing Sanskrit within the reach of the common people by evolving easy method of teaching Sanskrit grammar. Apart from these there were numerous other attempts through English or regional languages to interpret Sanskrit grammar along the modern lines. ~~These attempts~~ Many were ~~also~~ very adequately supplemented by works on Sanskrit composition and translation both in English and regional languages ~~for teaching of Sanskrit through easy method~~. Not only in India, in the West too attempts were made to teach Sanskrit, particularly its grammar, through easy ~~modern~~ method. Particular mention in this connection may be made of Whitney's Sanskrit Grammar in English, Wackernagel's Altindische Grammatik, ~~and Morgenroth's~~ A Thumb's Handbuch der Sanskrit-Sprache, both in German, Louis Renou's Kurze Elementar Grammatik der Sanskrit-Sprache, M. Mayrhofer's Sanskrit Grammatik

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(2 vols) 3 A Sanskrit Grammar for Students, and R.A. Nicholson's A Concise Manual for Harsh Students

R.O. Böhtlingk's Pāṇini's Grammar 4

A and A.A. Macdonell's A Sanskrit Grammar for Students, 2

1. Cambridge, Mass. Eleventh Ed., 1867.
2. Calcutta, 1862–65.
3. London, Third Ed., 1924.
4. Leipzig, 1887.
5. Göttingen, 1896–1930.
6. Heidelberg, 1905.
7. Leiden, Fourth Ed., 1963.
8. Berlin, 1953.

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and A. F. Stenzler's Elementarbuch der Sanskrit-Sprache — all in German, Louis Renou's Grammaire Sanskrite Elementaire and Grammaire Sanskrite in French and A. Scharpé's Handleiding bij de Studie van het Sanskrit and Grietsart-Pollak's Sanskrit-Fonetick Training in Morphologie Sanskrit in Dutch.

Attempts at teaching Sanskrit through easy method also led to ~~the teaching of the~~ speaking ~~of~~ it in which the pioneering effort was made by Shripad Damodar Satvalekar. Others to join in this over a period of time were Y.M.Nanal, Kapil Dev Sharma, Anant Shastri Phadke, Brahma Datt Jijnasu, Rahul Sankrityayana, Vasant Anant Gadgil, L.M.Chakradeo, Malati Chakradas and many other Pandits in different parts of India. Chakradeo started a school ~~called~~ the Srivatsa Bala Mandiram at Charni Road, Bombay where he ~~has~~ experimented successfully with his novel method of teaching Sanskrit to children of Lower and upper Kindergarten ~~children~~. Sri Aurobindo International Centre of Education, Pondichery has ~~also~~ devised its own method to teach Sanskrit to Pre-School children ~~preparing at the same time children s literature in simple form to teach them Sanskrit Sanskrit speaking~~. Vasant Ananta Gadgil, the Director of Sarada Jnanapitham, Pune not only lays stress on Sanskrit learning but also on Sanskrit speaking. Under the aegies of his Jnanapitham he has started classes for Sanskrit speaking. He has developed a teaching programme of 40 hours, two hours a day, for 20 days, through which he ~~he~~ trains the non-Sanskrit-knowing people in speaking Sanskrit fluently. Similar attempts at teaching Sanskrit speaking are also being made by Vivekanand Kendra, Kanyakumari. The Sanskrit wing of the Hindu SEva Pratisthanam, has been making constant efforts at evolving new techniques of teaching spoken Sanskrit since 1981. Through its attempts in the village Matturu in the District of Shimoga, Karnataka all the people can now speak in Sanskrit. The attempts of the Loka Bhasa Prachar Samiti and the Vishva Sanskrit Pratisthanam in popularizing spoken Sanskrit among the masses also deserve special mention in this connection. They have achieved remarkable results in making people learn Sanskrit speaking by organizing Sanskrit Camps of different durations throughout India giving an effective rebuttal to the notion that Sanskrit is a difficult language.

Along with the mention of simplified methods of Sanskrit teaching and the training in spoken Sanskrit mention needs be made of the conduct of the simple Sanskrit examinations by many voluntary Sanskrit organizations, like the Sanskrit Bhasa Pracharini Sabha, Chittor, Bharatiya Vidya Bhavan, Bombay, Svadhyaya Mandal, Surat, Sanskrit Parishad, Bolangir, Surabharati Pracharini Sabha, Sringeri and so on.

It may be interesting for the lovers of Sanskrit to know that the Statistical Abstract of India, 1957-58 shows on the basis of the Census Report of 1951 five hundred and fifty five people having Sanskrit as their mother tongue. A personal survey, states the above Record, shows that more than hundred families in India and Nepal use Sanskrit as their mother tongue; The Section on the linguistic distribution of the people of

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1. First Ed., Breslau, 1930, Second Ed. Berlin, 1960.
2. Paris, 1946
3. Paris, 1968
4. Leiden, 1943
5. Lieuven, 1967?

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I am obliged to the authorities of the All-India Orien-

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1. First Ed., Breslau, 1880, Second Ed. Bonn, 1886.
2. Paris, 1946
3. Paris, 1968
4. Leiden, 1943
5. Leiden, 1967

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~~President~~ Address of ~~the~~ Section
Presidential Address
Professor Satya Vrat
Vice-Chancellor
Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeeth
New Delhi

~~Ladies and Gentlemen, Friends,~~

I am obliged to the authorities of the All-India Oriental Conference for electing me President of the Indian Linguistics Section. It is customary for the address of a Sectional President to have two parts, one, a survey of the important publications of the period from the last session of the Conference to the present one, and the other, a discussion of some particular problem relating to the Section. The present address follows this very practice.

Since the last session in 1982, a number of books on Indian Linguistics have made their appearance, some of which and not all are taken up for constraints of time and space for notice hereunder.

On account of the preeminent position of Pāṇini in Sanskrit grammar, he has come to attract wider notice of scholars, two good studies on him: Samartha Theory of Pāṇini and Sentence Derivation[1] by Dr.Mahavir, Pāṇini's Description of Sanskrit Nominal Compounds[2] by Dr.K.M.Tiwary have recently come out. There is treatment of him specifically in two papers; Philosophy of Language of Pāṇini by Dr.Mahavir and Pāṇinian Tradition by ~~Dr.K.K.~~ Dr.R.K.Sharma in the volume Linguistic Thought in Ancient India[3] which is a collection edited by Dr.Pushpendra Kumar of the eleven papers presented at the Seminar on Linguistic Thought in Ancient India organized by the Sanskrit Parishad of the South Delhi Campus of the University of Delhi. In his Samartha Theory of Pāṇini and Sentence Derivation Dr.Mahavir propounds that ~~also~~ is basically meant to derive ~~the~~ sentences, the word drivation being meant only as an intermediary step. He calls it as the language theory of Pāṇini which according to him is an integrated system and not a piecemeal approach. He illustrates his view by citing instances like pacati which are not possible of derivation without reference to a kartṛ, agent, like Devadattaḥ. Similarly the Accusative in odanam is possible of explanation only with reference to a verbal form like pacati by which or to be more precise by the la in which ~~is~~ karmatva is not expressed, anabhihita. According to him words in Pāṇinian grammar are not taken up for explanation in exclusion but in relation to other words in a sentence, raising the sentence to a preeminent position, not reducing Pāṇini to the position of a more padakāra. This according to him is also the import of the Pāṇini sutra samarthaḥ padavidhiḥ. The line of Dr.Mahavir is quite ingenious and original covering quite a few, not necessarily all, of the words in a ~~front~~ work of a sentence and deserves thereby serious notice. Pāṇini's Description of Sanskrit nominal compounds seeks to fulfil two-fold purpose. One, to demonstrate that Pāṇini's Aṣṭādhyāyī is, in principle as in practice, a rule-oriented rather than a data-oriented grammar of the Sanskrit ~~grammar~~. The other ~~is~~

[1] Samartha Theory of Pāṇini and Sentence Derivation, Manohar Publ., New Delhi, 1984.
[2] Pāṇini's Description of Sanskrit Nominal Compounds, Parimal Prakashan, Delhi, 1984.
[3] Linguistic Thought in Ancient India, Nag Publishers, Delhi, 1984.

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that it shows that Pāṇini's grammar is not taxonomic, i.e., ~~that~~ it does not merely classify and lebel the observed and attested compounds of Sanskrit; it also states the necessary and sufficient conditions under which the application of relevant rules can derive new nomina compounds. The Paper Pāṇinian Tradition by Dr.R.K.Sharma recapitulates the various devices used by Pāṇini for brevity and precision, such as Pratyāhāras, the principles for placement of words like tasmad ity uttarasya, tasminniti nirdiṣṭe pūrvasya, etc., the arrangement of sūtras in order of grammatical precedence best illustrated by purvatrāsiddham, the Adhikāra, the use of technical terms like pragṛhya, sarvanāma, ṭi, ghu, gha, etc.

This work ~~is the very first attempt to show that~~ it is the language of this Purana that is a hurdle, almost unsurmountable, in the way of its understanding, and not its treatment of the Sāṅkhya-Yoga Philosophy or of the Bhakti-cult with all its reunifications or innovations. Dispassionately considered, it ~~has to be conceded that its~~ language widely differs from that of the other Purāṇas. It contradicts itself when it says, strī-śūdra-dvijabandhūnāṁ trayī na śrutigocarā (1.4.22), etc., for if the Bhārata was intended for people of lessor intellect such as women, śūdras and the āpaddstates, how could this Purāṇa serve the purpose of these ~~xxxxx~~ folks, where the language is beyond the comprehension of an average scholar. ~~The language is indeed baffling to the learned.~~ That it is so is evidenced by the numerous alternative interpretations put upon the Text by the ~~xx~~ erudite Pandits to arrive at the sense intended by the author. ~~They strain their every nerve to this end, but miserably fail, giving us sometimes fancifal conjectures.~~ The author makes an extensive use of obscure vocabulary, highly involved constructions, almost labyrinthine and writes in a cumbersome style, ~~where fluency is conspicuous by its absence.~~

To illustrate all this, the present critique is divided into ~~12~~ twelve chapters beginning with aprasiddhah sabda aprasiddheścānthi[1]. Every aspect of the language is discussed threadbare. ~~and it is proved to the hilt that if has all the characteristics of a Kavya of the type of the Bhatti Kavya whose author declares in so many words what kind of poetic work his is:~~

~~The present work presents an exhaustive of the language, covering as it does 350 pages- print and leaves very little to be desired.~~

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1. V.V.R.I., Hoshiarpur, 1984.

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Among other publications (3) on Indian Linguistics in a few years under review could be mentioned

Research in Indian Linguistics Dr. Balbeer Raj Gupta

~~RESEARCH IN INDIAN LINGUISTICS by Dr. Balbeer Raj Gupta~~. New Delhi: ~~Ariana Publishing House~~. 1983. pp.192. Rs 90.00.

Linguistic research, both in India and abroad, has ~~unrolled~~ unrolled itself in recent years into a number of specialised branches, some of them bordering on distinctly separate disciplines of knowledge. The volume under review touches some of the new branches the linguistic research has sprouted forth, in particular, in India. Being a collection of research papers and articles written by Dr.Gupta during a long course of time, the present work forms a notable contribution to linguistic studies in India.

The opening chapter of the volume deals with the fundamentals of research methodology in linguistics with their application, as an illustration, in the linguistic survey of Pathankot and Jammu region the author made a few years ago and in his analysis of Mata dian Bhetan. The second chapter makes a linguistic analysis of the poetry of Baba Sheikh Farid and Guru Nanak Dev with special reference to the phonetic and semantic aspects of their language. The third chapter discusses the impact of culture and religion on a language with a particular reference to Punjabi. The fourth chapter, forming in the main a summary of his Ph.D.thesis on "A Contrastive Phonology of Punjabi and Tamil", reveals linguistic structures of two Indian languages, i.e. Dogri-mixed Punjabi(the author's mother tongue) and Tamil,which register a well defined contrast with each other. The last chapter discusses the phonology and morphology of Punjabi serving as a model for the researchers of the Jammu and Kashmir and other states with a general reference to a suitable approach for teaching Punjabi to non-native speakers, and an etymological study of some Punjabi words. Of the two appendices at the end, the first presents samples one each of an abstract and a reveiw, and the second furnishes a recorded material from different regions of Jammu and Kashmir, namely, Jammu Tawi, Basoli,Samba,Kathua,Punchh, Akhnur and Udhampur on the basis of the author's linguistic survey of these regions. The work also contains a comprehensive classified bibliography and an index.

A special feature of the book consists in its bringing to the fore certain problematic issues which may be resolved by the linguisticians of tomorrow. Some of these issues relate to the status ~~we may assign~~ (role assigned) to Sanskrit in Indian languages; the possibility of developing a common system of communication and a common script in a vast multilingual country like India; rationalisation of the gender system in Hindi and other modern Indian languages; and the importance of structural approach vis-a-vis the traditional method of grammar and diction in the study of language.

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RESEARCH IN INDIAN LINGUISTICS by Dr.Baleshwar Gupta. New Delhi
Arsiana Publishing House. 1993. pp.192. Rs 90.00.

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p.t.o.

Peter Trudgill's work On Dialect- Social and Geographical Perspectives[1] consists of different aspects of language variation. They are studies of dialect in its wider sense of social and regional varities of language, together with new development, diffusion and evaluation. Many of them are studies on what has come to be called geolinguistics-sociolinguistic dialect geography. On account of their profundity they deserve serious notice.

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After having presented a survey of some of the recent publications in the field of Indian Linguistics, it is time now to pass on to the question of search of some areas in which some useful and meaningful studies from the point of view of language could be carried on. Modern Sanskrit literature is one such ~~field~~ area which readily comes to mind. No systematic linguistic appraisal of it has so far been attempted. ~~Its corpus is only too big~~ running into hundreds of works in diverse ~~areas~~ literary forms needs a scientific evaluation from all points of view, phonological, morphological, syntactical, sementical, stylistic and so on. It is worthwhile to attempt it in brief outlines here to motivate some of the scholars to it.

The Sanskrit language in which ~~the~~ literature is being composed at present, though maintaining continuity with the past, is showing signs of ~~xxxxxx~~ uneasiness with its ~~rather~~ stereotyped form. It has started incorporating into it new features which have come to lend ~~at~~ a character of its own leading to its classification as Modern Sanskrit in contradistinction to time-honoured ~~expression classified as~~ classical ancient Sanskrit. ~~It is not uncommon to see in modern Sanskrit writings words like badminton, tennis, bus, radio, station, etc. or their coined sanskrit equivalents, e.g., vyomayana for aeroplane,~~

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specializing in a Sast ra or Sastras several hundreds of whom devo

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The new features pertain to vocabulary, grammatical laxity and stylistic innovations. These are more pronouncedly noticeable in works with modern themes where ~~new~~ hitherto unfamiliar ideas and objects require an effort to put them in Sanskrit in full assertion of the innate belief of the modern Sanskritist that Sanskrit is effective enough to express the most modern of the ideas and objects ~~in case it is handled deftly~~

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The next important work in the field of Indian Linguistics is the Bhavatabhasaparicchedah of Dr. Charu Deva Shastri. It is a critique in depth of the language of one of such Puranas which is accepted traditionally to be touchstone for scholarship :

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PRESIDENTIAL ADDESS DELIVERED BY PROFESSOR SATYA VRAT SHASTRI FOR THE PANEL ON MODERN SANSKRIT LITERATURE AT THE SEVENTH WORLD SANSKRIT CONFERENCE? LEIDEN? HOLLAND? AUGUST 23-29; 1987.

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1. SANSKRIT IN MODERN INDIA

To speak of Sanskrit, one of the most ancient languages of the world (far modern) is in itself a testimony to its unique character of continuity and resilience. Part of India for countless centuries, it has given rise to an enormous literature, one of the biggest in the world. Even when it it suffered an eclipse, it did not give up its place of language of culture. So deep-rooted was its influence that the Buddhists and the Jainas, the votaries of ~~Prakrits~~ Pali and Prakrits, came back to it after a period. Its real period of eclipse came with the ~~British~~ Muslims and the British when it came to be overshadowed and had to yield the prime of place that it had continued to occupy all along, with occasional gaps, to Persian and Ursdu first and English later. Still it did not disappear. It just could not. It had been such an inseparable part of ~~the~~ Indian social ethos that it continued subdued existence down the centuries with millions devoting to it including some even among the foreigners including the Muslims and the British who extended their patronage to it and made useful contribution to its development. THousands of traditional institutions, TBols, Pathasalas, Vidyalayas, Mahavidyalayas, and Gurukulas taught it churning out hundreds and thousands of graduates specializing in a Sast ra or Sastras several hundreds of whom devoted themselves to p roduvcing literature in it both exigetical and creative enriching the the already rich Sanskrit literature thereby. In addition to traditional Sanskrit institutions, Sanskrit was taught in in the large network of modern schools, colleges and universities thousands of whose products did acquire knowledge in some degree ofr the other, some of them really a high degree to match in proficiency the products of the tradional institutions where the main line of persuit would be the Sanskrit literature itself. The modern Sanskrit literature, both exigetical and creative, owes not a little to the efforts of the products of these modern institutions as well.

THere are at present three Sanskrit Universities in India; the Sampurnanand Sanskrit University, Varanasi, the Kameshwar Singh Sanskrit University , Darbhanga and the ~~Shri~~ Shri Jagannath Sanskrit University, Puri to which the large number of Sanskrit institutions in their respective regions are affilliated to them. Two more Sanskrit Universities have just been announced : the Lal Bahadur Kendriya Sanskrit Vidyapitha, New Delhi and the Kendriya Sandkrit Vidyapitha, Tirupati. A Sanskrit University has been set up in Nepal. Called the Mahendra Sanskrit University, Kathmandu, it will have all the traditional Sandkrit institutions of Nepal affilliated to it. A Sanskrit

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Attempts at teaching Sanskrit through easy method also led to the teaching of the speaking of it in which the pioneering effort was made by Shripad Damodar Satvalekar. Others to join in this over a period of time were Y.M.Nanal, Kapil Dev Sharma, Anant Shastri Phadke, Brahma Datt Jijnasu, Rahul Sankrityayana, Vasant Anant Gadgil, L.M.Chakradeo, Malati Chakradas and many other Pandits in different parts of India. Chakradeo started a school called Srivatsa Bala Mandiram at Charni Road, Bombay where he has experimented successfully with his novel method Sanskrit to Lower and upper Kindergarten children. Sri Aurobindo International Centre of Education, Pondichery has also devised its own method to teach Sanskrit to Pre-School children preparing at the same time children s literature in simple form to teach them Sanskrit Sanskrit speaking. Vasant Ananta Gadgil, the Director of Sarada Jnanapitham, Pune not only lays stress Sanskrit learning but also on Sanskrit speaking. Under the aegies of his Jnanapitham he has started classes for Sanskrit speaking. He has developed a teaching programme of 40 hours, two hours a fday, for 20 days, through which he he trained the non-Sanskrit-knowing people in speaking Sanskrit fluently Similar attempts at teaching Sanskrit speaking are also being made by Vivekanand Kendra, Kanyakumari. The Sanskrit wing of the Hindu SEva Pratisthanam, has been making constant efforts at evolving new techniques of teaching spoken Sanskrit since 1981. Through its attempts in the village Matturu in the District of Shimoga, Karnataka all the people can now speak in Sanskrit. The attempts of the Loka Bhasa Prachar Samiti and the Vishva Sanskrit Pratisthanam in popularizing spoken Sanskrit among the masses also deserve special mention in this connection. They have achieved remarkable results in making people learn Sanskrit speaking by organizing Sanskrit Camps of different durations throughout India giving an effective rebuttal to the notion that Sanskrit is a difficult language.

Along with the mention of simplified methods of Sanskrit teaching and the training in spoken SAnskrit mention needs be made of the conduct of the simple SAnskrit examinations by many voluntary Sanskrit organizations, like the Sanskrit Bhasa Pracharini Sabha, Chittor, Bharatiya Vidya Bhavan, Bombay, Svadhyaya Mandal, Surat, Sanskrit Parishad, Bolangir, Surabharati Pracharini Sabha, Sringeri and so on.

It may be inter esting for the lovers of Sanskrit to know that the Statistical Abstract of India, 1957658 shows on the basis of the Cessus Report of 1951 five hundred and fifty five people having Sanskrit as their mother t ngue. A personal survey states the above Record, shows that more than hundred families in India and Nepal use Sanskrit as their mother tongue; The SEction on the linguistic distribution of the people of

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India in the latest Census Report, the Census held in 1981, is not yet ready. Hence nothing definite can be said about the number of people having Sanskrit as their mother tongue in India.

II. MODERN SANSKRIT LITERATURE

For self-expression a large number of votaries of Sanskrit, the products of of both the traditional and the modern systems of education, as mentioned earlier, have been and still are using Sanskrit. Though other media like their own vernaculars were and are available to them, they out of their innate love for Sanskrit have shown their preference for Sanskrit. This has led to the growth of what is called the modern Sanskrit literature which in its range and volume is one of the richest i the world. The prest-day-Sanskritists have tried in their writings all the traditional literary forms as also some peculiar to other Indian foreign languages. Take fiction for instance, nothing of this kind in the real sense of the term did exist in Sanskrit already. What did exist was Katha and Akhyayika with their well-defined forms. There is no word for novel in Sanskrit and , interestingly enough, eben in the regional languages whose Navalkka is a coinage approximating in sound the foreign word which also is the case Upanyasa in Hindi minus the sound approximation. In spite the fact that there was nothing like a novel in the old Sanskrit literature a full class of such literature has grown in modern Sanskrit ., which can now boast of such classics as the Kumudinicandra of Medhavrata Shastri, the Lavanyavati of Haridasa Siddhantavagisa, the Candraprabhacarita of Shankarlal Maheshwar, he Kusumalaksmih of A.R.Ratnaparakhi and the Suryaprabha kim va Vaibhavapisacah of Shrinivas Shastri.

THough short story may hav some parallel with the Akhyanas and the Upakhyayanas of old; in spirit it differs entirely from them; That why mod rn Sanskritists have a new name for it not finding any one of the older ones suitable for it, which is Kathanika, which evidently is just the Sanskritization of the Hindi Kahani. There are hundreds and hundreds of short stories in Sanskrit published in different Sanskrit magazines of India some of which have come out with their special Short Story Numbers, the Kathanika-visesankas, a few of which the result of the Sanskrit Short Story Competitions announced by them. Some collections of Sanskrit short stories have also appeared of late of which mention may may be made of the Katharatnakara in two volumes by Bak Kanbe, the Afrikakathah , some African short stories by M. R. Bhatt, and Vipancika, the Sanskrit rendering by H.V.Nagarajan of five of Munshi Prem Chand s stories and Tolstoykathah , the rendering in Sanskrit by of some of the stories of Tolstoy

In poetry the Urdu forms Ghazal and Qawwali given the Sanskritized

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are quite popular with the present-day Sanskritists. So are thew Odes and Sonnets. Bhatt Mathura Nath Shastri, one of the earliest writers of the 20th Century wroteb in his Jayapuravaibhavam and the Sahitya-vaibhavam not only the Hindi forms of poeyry like the Dohas, Chaupais, Sorathas and Alhas but also Urdu forms like the Bahare Hazaz Mussadas Mahzuf, Bahare Ramam Mussaman Mahzuf and so on. Free verse unknown to old Sanskrit is a common enough occurrance in modern one. Some of the more bold ones among the present-day Sans rit poets have gone in their enthusiasm a little too far to give a modern look to their poetry to compose what is called in Hindi Akavita, Non-poetry. Travelogue, a literary form neglected in Sanskrit so far, is surfacing itself in modern Sanskrit. Works giving an account of travels not only in India but also abroad have appeared recently, two of these, one on the travels in Germany, the Sarmanyadesah sutaram Vibhati and the other on the travels in Thailand, the Thaidesavilasam, by the writer of these lines. Earlier C. Kunhan Raja had published his account of a visit to Persipolis under the title of Persipolis and B.Ch; Chabra to Holland under the title Nyaktarajanapada-sobha, nyaktarajanapada meaning the Netherlands, another name for Holland. Elegy, the little practised form in old Sanskrit has found expression in the two of the most beautiful works in modern Sanskrit, the Smrtitarangam of T.G.Mainkar where the author bemoans the supposed loss of his wife and the five Vilapakavyas, collectively called the Vilapapancika bemoaning the present condition of the Sanskrit language, a poor man s life in the rainy season with the roofs of his house leaking and the garden in front all but washed away , the cloud bemoaning his lot in having to carry the of an unknown person to a far away city and so on.of Deepak Ghosh. Humour kept always on the sidelines in all Sanskrit has come into its own in modern Sanskrit, some of the more noteworthy writings with it being the Tudesmrtih of Madhavacharya Shastri which is a satire par excellence on the blind aping of the West by the Indians of today, the Kantakarjunah of Arjun Wadekar describing in each stanza, called the Kantaka, of it and the Samskrtakavyadhara , a parody by Gurudayalu Sharma;. Bhagirath Sharma Vagish Shastri and Prasasyamitra Shastri too have eznriched the humorous literature in modern Sanskrit with their very interesting works
the latter a collection of various poems published over the years in different magazines. Humour also appears in good measure in the poems Kaphipaniyam and the Kaphityagadvadasamanjarika where addiction to coffee comes under severe attack. Not that there are no defenders of this popuplar beverage . Atraja (V.Swaminath Sarma) defends it in f his small poem Kaphisodasika. So do the protagonists of tea like C.R. Sahasrabuddhe in his Chahagita. In the Kapinam Upavasah D.T. Tatacharya has a dig at

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those who pretend austerities. Punnaseri Nilakantha Sarma derides in his Sattvikasvapna the shouting of different slogans and ideologies by Parties in the guise of a conference of a bull, a dog, a monkey, a fox , a pzrrot and so on.

Sanskrit drama has continued its march through the centuries down to the present period which has been very productive. More than three hundred dramas havze been written and published in the present century alone. Shorter plays suiting the modern audiences with constraints of time have come into being in the form of one-Act plays. Apart from individual plays appearing here and here a few good collections of them like the Camatkarah of Krishna Lal and the Nimbapatrani of B. Pachi have appeared of late. THe Pariksinnatakacakram of Ogei Parikshit Sarma has a number of them. So has the hitherto unpublished Chatrenatakacakram, a collection of some plays already published in journals magazines and some still in manuscript. Radio being a part of the modern life a number of Radio plays have recently been produced and published. Attempts have also been successfully made to produce the Sanskrit plays on the Television.

A most significant development in modern Sanskrit drama has been the revival of the Sanskrit stage. There was definitely a well-developed Sanskrit stage in the times of Bharata who gives an elaborate description of it and later too. In some period of history its continuity seems to have got broken with the result that nothing of the traditional stage has come down to the present period. When some of the more enterprising ones among the present -day Sanskritists tried to put on boards the old Sanskrit plays or for that matter the new plays, they had nothing to fall back upon by way of stage except, of course, the description of it in the Natyasastra and other works on Dramaturgy. They had two options open to them, either to recreate the Sanskrit stage after reading going through the description of it in old dramaturgical texts and to create it entirely anew after their imagination keeping in view what actually could be available to them by way ofstage. They opted for the second course. As a matter of fact, they had to . Their resources being what they are, they could not hope build the theatre halls Rangasalas described in the old dramaturgical texts. Moreover, they had to take into account the requirements of the present age, the light and the sound effect . and other technicalities. Further, stage does not go by the language. On the salme stage can be put up a play of Shakespeare, of Tagore, of Jayachankar Prasad, of Mohan Rakesh, of Dharmavir Bharati. Why not then a play of Bhasa, of Kalidasa, of Bhavabhuti, of Raghavan, of J.B. Chaudhuri of Krishna Lal ?Even within the parametres of what what is available, a distinctiveness can be generated by creating the atmosphere appropriate to the play.

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of Trivikrama Bhatta has continued its march down to the modern period two of the more noteworthy works of which are the Kumarasambhav campu of King Sarfoji II and the Sriraghavendragurusarvabhaumasaptara trotsavacampu of R.S. Panchamukhi.

It is a tribute to the enormous size of the modern Sanskrit literature that it became a subject of critical review by a good number of scholars in the recent past. The major attempt in this direction was that of S.B. Warnekar who in his magnum opus in Marathi the Arvacina Sanskrit Sahitya notices critically hundreds of modern Sanskrit works. Another to join was Hira Lal Shukla who through his Adhunika Sanskrtit Sahitya has more of in-information to add to the work of Warnekar. Note in this connection may also have to be taken Usha Satyavrat s work Sanskrit Dra as of v 20th Century in the learned author surveys critically and in detail as many as fifty one of the Sanskrit dramas of the Twentieth Century. V. Raghavan, a creative and a critical writer of note in the recent past has done a lot to draw the attention of the lovers of SAnskrit to modern Sanskrit literature by his monograph Modern Sanskrit Writings and the annual reviews of the modern Sanskrit literature in the volumes of the Indian Literature and the book Contemporary Sanskrit Literature , both the publications of the Sahitya Akademi. Afyer the death of the great savant the annual reviews are being continued by K.Kunjunni Raja. The review portion of the modern Sanskrit literature can well be rounded off by mentioning the very appreciab e role of some of the Sanskrit magazines like the Sagarika and theArvacina Samskrtam in this connection.

III. Modern Sanskrit Language

X With such a large corpus of modern Sanskrit literature grown over the years, it was but natural that modernity in it should not have remained confined to themes, style and literary forms only but should have percolated also the language and expression as well.

In the Symposium on Ancient and Modern Sanskrit at the Sixth World Sanskrit Conference in Philadelphia in 1984 an Indian linguist questioned the very term modern SAnskrit. According to him if it was Sanskrit it was Sanskrit all right. What was modern about it ? What follows now is an answer to his query or the possible query of those who may be entertaining a similar doubt.

What is being written now by way Sanskrit is in no way different from the Sanskrit of oldnif v strict adherence to grammatical rules to be the only criterion for determining its character. That is

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That is x what makes it Sanskrit in the strictest sense of the term. THe way of nominal and verbal formations, the primary and the secondary derivative structures, the compound forms in it with some deviations, of course, are all the same. What is n t the same is its vocabulary which often is contrived and does not necessarily draw upon the old stock imparting thereby a totally new look

With exposure to the West the entire way of life of the educated upper and lower middle class has undergone a sea change. In dress, food and life style it has come deeply under the influence of the West. What was left out the by the Western civilization was joined in by science and technology. On Indian roads are no longer the bullock carts, the sakatas, or the chariots, the rathas , only. Bycycles, cars, buses, tempos , scooters, mobikes and motor cycles are seen racing now even in the remotest parts. The country has now a tex network of railways which is one of the most extensive in the world. So has it a fleet of aeroplanes, from Fokker Friendship to Jumbo Jets , both for internal and external travel. Radios, transistors and television sets are a common sight in Indian households, even in the countryside. in some parts. Gramaphones are gett ng obsolete. The cassets and the sterio system are the in-things. Vaidyas and Ausadhalayas are getting sidelined in preference to modern doctors, clinics and hospitals. Te ephone, telegraph and postal services now connect all parts of the country. Sofas, tables and chairs now decorate the drawing rooms. The standing kitchens now have the most modern gadgets. The food and drink habits of the people are no longer the same. Toasts, sandwitches and buiscuits are common enough items for breakfast and tiffin. Tea and coffe among hot beverages are now national drinks, even the poorest of the poor and the lowliest of the lowly beginning their day with them. Cold drinks of the cola variety are the rage, especially among the urban populace. Of vegetables potatoes and tomatoes, both of non-Indian origin, are the most popular in India. Lunches and dinners are now served on dining tables in chinaware while drinks are poured in glasses A Sanskritistist to be realistic may have to describe some of these things or it may have to at least to refer to them in the context of his themes relevant to the modern life. For words for them he may have to depend upon other languages. He may eitherhave to adopt them as such which means have them as loan words or approximate them in sound and sense to Sanskrit to make them look like Sanskritik or co in words for them which may carry in them their sense somehow, i.e., have them in loan translations. And this is precisely what he has done The result : Modern Sanskrit has come to have a large corpus of new and hitherto non-existent words. For loan words the Sanskritist has to assignin keeping woth the genius of the language the gendre which is has to be by and large arbitrary. To old Sanskrit stock of Indeclinables, particularly the exclamatory ones among them, he

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he may add quite a few like as current in vernaculars. Many of the idioms and proverbs too he may incorporate in the form of loan translation. Similarly the way of expression in a foreign language like this is not far from truth is incorporated as such just in literal translation :

So is he fell grom grace : . Some of the new words in Hindi and other vernaculars like for well-to do, for finction, for competition are now common enough occurrence in modern Sanskrit and have been accepted as part of the Sanskrit vocabulary though totally non-existent in the senses in which they are used now in older Sanskrit. The same is the case with a plethora of Sanskrit-based Hindi and other vernacular words to serve as equivalents of English technical terms. for reservation, for superintent, for registration, for reception hall are now freely used in Sanskrit in the necessary case formations.

There is a big change in the writing style and technique as well. The conversation between the two characters in fiction and occasuionally in drama is represented by the sign of dash for the names of the characters after their initial mention. The names also are variously abbreviated after modern vernaculars The dots and the sign of 3 are used for various purposes. Many analogical formations non-existent in older Sanskrit are introduced to impart a touch of mod rnity to present day Sanskrit. All this cumulatively adds upto the rise of the phenomenon designated the modern Sanskrit. Any discerning critic cannot but notice the wide chasm between old Sanskrit which afyer a period came to have a steriotyped character with little inlets for fresh introductions and the modern one flooded with large inroads imparting to it a new look , leaving a new impression in its totality on tne mind. Heralding the dawn of a new era it stands out as an entity initself, old yet new, steriotyped yet progressive, classical yet modern . It is his which is modern Sanskrit.

For full appreciation of this modern Sanskrit it is worthwhile to have reproductions from a cross-section of the moder Sanskrit writings, especially those which deal with modern themes for it is in them that there is greater opportunity for modern Sanskrit surfacing itself in that in attempting to depict the modern world as such through a medium which as it is may be inadequate to do so the modern Sanskrit writers would have to reinforce their works with words and expressions from other media.

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The point can very well be illustrated with reference to the play the Mrcchakatika of Sudraka and its by far the most well-known Hindi version Mitti ki Gadi of Dharma Vir Bharati. Both the plays will have to have the same setting. Caruddatta in both will have to be shown like a typical Brahmin with Dhoti and Uttariya and Vasantasena in Sari and traditional jewellery. It won t work to show Carudatta in trousers and Vasantasena in jeans on the ground that the play in original or in any of its versions iscto be shown in the present period. Habib Tanwir, the well-known producer who attempted this in some of his performances of the classical plays invited frowns not only from the lovers of Sanskrit but also from many other drama producers . To illustrate the point with one more example, the play Anarkali of V. Raghavan, though in Sanskrit, will have to have Prince Salim with Moghul cut beard and the Churidars. In no way can he shown clean-shaven and in Dhoti. Similarly in any rendering of Shakespearian plays the characters will have to be shown in typical Victorian outfit with the whole setting reflecting the spirit of thevage.

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It would do good to confirm to the genuine Sanskrit

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It would do good to conform to the genuine Sanskrit idio... A discerning look at the older literature may reveal countless such expressions ~~which~~ are more effectively expressive than the many coinages of the present times. It would lend infinite beauty and charm to the composition to follow them instead of going in for vernacular-influenced innovations. A few of the more charming expressions from older literature may well be reproduced here by way of illustration. It is said in the Rāmāyana that when the news of loss of throne and exile was broken to Rāma, people did not notice any expression on his face. The word used in the Rāmāyana for expression is ākāra : ...

In the Abhijnanasaluntala ~~also says~~: ... it is long I have been looking for you. A modern ~~writer~~ writer may well write: ... The connoisseurs can very well realize where the ~~charm~~ is. In the Vikramorvaśīya when Urvasi out of bashfulness is not able to express her feelings to Pururavas she asks her friend to speak ~~on~~ her ~~behalf~~. What she says is: ... Friend Citralekha ! I cannot take leave of this royal sage, even though my benefactor. So you, therefore, speak for me ! The use of ... for taking leave is time-honoured ~~and~~ having been used by celebrities Kalidasa: ... Why in place of this such expressions as ... Why not ... ? The use of ~~speak~~ ... in the sense of speaking in earlier works is also quite ~~charming~~ and could probably be adopted in modern works: ...

For gaining in Conversational or Idiomatic Sanskrit-ness or enhancing expressive richness : ...

1. Rāmāyaṇa, V. 30.18 X Ram., IV.22.3.

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for expression is ākāra : नास्यानयत रामस्य कश्चिदाकारमन्यतः
In the Abhijnanasaluntala ~~also says~~: माढव्य कः कालस्त्वामन्विष्य
it is long I have been looking for you. A modern writer m
well write: चिरान् कालो व्यतीतस्त्वामन्विष्यतो मम.
The connoisseurs can very well realize where the चमत्कार is.
In the Vikramorvaśīya when Urvaśī out of bashfulness is not
able to express her feelings to Purūravas she asks her friend to
speak on her behalf. What she says is: हला चित्रलेखे! उपकु
राजर्षिं न शक्नोमि प्रणमन्तुमितुम्। तत् त्वं मम पुर
friend Citralekha! I cannot take leave of this royal sage, even
though my benefactor. So you, therefore, speak for me! The use of
प्रणमन्तुम् (प्र+नम्+तुमुन्) for taking leave is time-
honoured and having been used by celebrities Kālidāsa:
शाकुन्तलम्: प्रणमन्तुमस्य सहचरस्य, अनसूयाप्रियंवदे, लिलविद्याम्।
place of this such expressions as नमस्कारं प्रहर्तुम् प्रभृतयः why not
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in the sense of speaking in earlier works is also quite
charming and could probably be adopted in modern works:
अनसूया - सखि किमपि हृदये कृत्वा मन्त्रयसे। Ah go on, Fancy
something in your mind
(ii) प्रियंवदा - सखि त्वयि विश्वासाभावेऽपि निजं शपथं
सखि दत्वा इत्यादि दोषमाशङ्क्य

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Equally interesting will it is the use of सम् + अर्च् in the sense of thinking: न सा तुलमेति समर्पकं . I do not think she is unattainable. Apiece with the use of √मूर्च्छ् in the sense to be effective: न पादपोन्मूलनशक्तिरंहः शिलोच्चये मूर्च्छति मारुतस्य, the speed of the wind with its force of uprooting trees is not effective against a mountain.[1] Ancient literature is replete with such expressions. Why not just adopt them and rescue Sanskrit from stepping into artificiality ?

As far as possible, Sanskrit idiom should be followed. This is different from grammatical accuracy. An expression may well be grammatically correct, still, it may not be genuine Sanskrit, usage not permitting it. The Mahābhāṣyakāra emphasizes this very point when he says:

देवरत्तेद् वृष्टो निष्पन्नाः शालयः। तत्र भवितव्यं सम्पत्स्यन्ते शालय इति। सिद्धमेतत्। कथम्। भविष्यत्प्रतिषेधात्। यत्तर्हीदानीं भावेष्वद्यतनस्य शब्दस्य प्रयोगं न मृष्यति। क्वचिदाह देवरत्तेद् वृष्टाः सम्पत्स्यन्ते शालय इति।[2]

It would do modern Sanskrit writers and the modern Sanskrit literature infinite good if they imbibe the principle underlying the statement of the ~~Mahabhasyakara.~~ Great Grammarian.

उच्यते नैवं वोचः। सम्पन्नाः शालय इत्येव मूहीति।

Thus we accept the view of Mahābhāṣyakāra which is to be followed. Should form a guiding principle for the modern Sanskrit writers.

Very Charming & unique examples of ~~this~~ ~~is generally used only to give~~ ~~but it is used also occasionally~~ ~~in the sense of~~ ~~ऊहः~~ संस्कृतामेव मानुषीं वाचं ददाति। Because सन्धिं कृत्वा इत्यनेन दीर्घसमासः घोषणाम्[3]

Equally charming is the expression उत्तरदायकत्वं च from which we get: मृदङ्ग-उत्तरदायकः[4], प्रगाढसंदष्टपर्यन्तो गोत्रोत्पतनम्[5] For gaining in Conversational Sanskrit knowledge expressions: वाचं मिश्रयति, मेहचोमि. For the fine and well ~~वाचं~~ idea a very interesting use: यथा वां सुकृतं वाचं सुदीव दोषेण लोको दोषेण वाच्यति. यदि दुष्टिषं ग्राहो जीवन्त विनिवर्तते दातो दोषेणतां न व्रजेत् सर्वो वा न मा मवान्[6]

1. Rāmāyaṇa, V. 30.18
2. Jaṅkīcchāyāyāka.
3. Kāśikā, 64.44
4. Ibid, 64.86.

X Rām., IV.22.3.
X M.Bh. I. 203.15.
X Rām., IV. 14.12.

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THE NATION REVIEW, Bangkok Tuesday, September 11, 1979

NONE IS prouder than **Dr S. Shastri**, a visiting Professor of Sanskrit at the Chulalongkorn University this week, when he received the copies of his newly published book "Thaidesh Vilasam." The book of verse in Sanskrit on Thailand was translated by HRH Princess Maha Chakri Sirindhorn in authentic Thai version.

There are all together 121 verses in Sanskrit, in both the Thai and English version.

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had performed had led to the path of speech ; v

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e speech delivered by Professor Satya Vrat Shastri on the occasion of the First European Vedic Conference held under the auspices of the Maharishi Vedic University, Vlodrop Holland from March 22-24, 1985.

Friends,

It is a matter of great honour for me to welcome you this forenoon to this First European Vedic Conference which is an event of historic importance in the history of Vedic studies.

Since the introduction of Sanskrit to the West, the Vedic literature has attracted particular notice of scholars in Europe many of whom have devoted their life time to its study laying bare through their untiring efforts its wisdom and knowledge. It, therefore, is not a mere coincidence that the first Vedic University in the world should have been set up in Europe. It is a tribute to the galaxy of European scholars who have contributed richly to the study and interpretation of the Vedas to the modern world.

The Vedic University was set up not only to study the Vedic literature but also to apply the Vedic knowledge thus gained to bring life in accord with natural law thereby enlivening the full support of nature for the individual and the world. It is a stupendous task that the University will be embarking on. Upto now the scholars had been engaging themselves in the interpretave part of the Vedic knowledge . The University here proposes to engage itself in the application part of the knowledge too. In the words of Maharshi Mahesh Yogi, the founder of the University, 'the Veda means pure knowledge--the basic level of intelligence in creation from where all the laws of nature administer all levels of activity in the universe. In this time in history it is vital that we take advantage of the structure of pure knowledge contained in the Veda whose infinite organizing power enlivened in the collective consciousness of humanity can alone create balance in the world and secure mankind's future.'

All along Indian tradition the Vedas have been accorded the highest place. Bharhari, the grammatico-philosopher calls the image of Brahman : tasya vedo'nukārah and that the whole universe first came out of the Vedas only : chandobhya eva prathamam etad viśvam vyavartata. The sacrifice that the ancient seers had performed had led to the path of speech : yajñena vācah

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Friends,

It is a matter of great honour for me to welcome you this forenoon to this First European Vedic Conference which is an event of historic importance in the history of Vedic studies.

Since the introduction of Sanskrit to the West, the Vedic literature has attracted particular notice of scholars in Europe many of whom have devoted their life time to its study laying bare through their untiring efforts its wisdom and knowledge. It, therefore, is not a mere coincidence that the first Vedic University in the world should have been set up in Europe. It is a tribute to the galaxy of European scholars who have contributed richly to the study and interpretation of the Vedas to the modern world.

The Vedic University was set up not only to ~~xxxxxxxxxxxxxxxxxx~~ study the Vedic literature but also to apply the Vedic knowledge thus gained to bring life in accord with natural law thereby enlivening the full support of nature for the individual and the world. It is a stupendous task that the University will be embarking on. Upto now the scholars had been engaging themselves in the interpretave part of the Vedic knowledge . The University here proposes to engage itself in the application part of the knowledge too. In the words of His Holiness Maharishi Mahesh Yogi, the founder of the University, 'the Veda means pure knowledge--the basic level of intelligence in creation from where all the laws of nature administer all levels of activity in the universe. In this time in history it is vital that we take advantage of the structure of pure knowledge contained in the Veda whose infinite organizing power enlivened in the collective consciousness of humanity can alone create balance in the world and secure mankind's future.'

All along Indian tradition the Vedas have been accorded the highest place. Bharhari, the grammatico-philosopher calls it the image of Brahman : tasya vedo'nukārah and that the whole universe first came out of the Vedas only : chandobhya eva prathamam etad viśvam vyavartata. The sacrifice that the ancient seers had performed had been based on knowledge : jñena vācah

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padaviyam āyan, Like the barley powder, the saktu, with sieve the wise, the dhīrāḥ, purified their speech through mind and then an auspicious fortune came to reside in it :

saktum iva titaunā punantoxyxxxxxxdhixrx
yatra dhīrā manasā vācam akrata
atrā sakhāyaḥ sakhyāni jānate
bhadraiṣām lakṣmīr nihitā 'dhivāci.

The speech with this became honeyed, madhumayī. To interpret the madhumayī speech is not always easy. One has not ~~always~~ (invariably) to follow the apparent meanings in it. The gods prefer the indirect method of conveying the ideas than the direct one : parokṣapriyā hi devāḥ pratykṣadviṣaḥ. A deep insight, therefore, into the entire Vedic lore is needed to interpret the Veda. A little knowledge is always a dangerous thing, more so, in the case of the Veda xx which is afraid of a person (~~possessing it~~ (such such knowledge as these should do evidence it)) : bhibhety alpaśrutād vedo mām ayaṁ praharisyati.

With this consideration in view it was thought desirable that the students of the Maharishi ~~Xxixxxxxxxxxxx~~ Vedic University should have an exposure to knowledge of ~~these~~ ~~who are~~ bahuśrutas, (~~much more~~ knowledge (who are possessed of better)). That is the thinking behind organizing the present Conference which certainly should be the first among many such forthcoming in the future. The exposure has to be more ~~meaningful~~ fragmen- to yield meaningful results.

The Maharishi Vedic University is in its infancy, having been inaugurated only on the IIth of January this year. It has to go a long way in fulfilling its aims and objects. It needs the guidance of the international scholarly community in its sure and determined steps in that direction.

Friends,

I welcome you on behalf of the Maharshi Vedic University to this Conference and hope that through your learned deliberations on the various aspects of the Vedic literature the Vedic studies would gain new dimensions and receive the right perspective for their future growth and development.

I welcome you once again and thank you heartily for your participation in the Conference.

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समागमेनात्र सुधीवराणां
न माति नश्चेतसि हर्षवर्षः।
इन्दोर्मयूखैः प्रसृतैः समन्ता-
त्स्पादुत्सवः कैरवकाननस्य॥

वेदादिवेद्याम्बरसत्वे रतानां
वाग्मिबुधीनां भवतां बुधानाम्।
सच्चक्षुषाऽहं स्वितमेन कश्चिद्
भवेदवश्यं प्रकटः प्रकाशः॥

शुभागमो नः सुतरां सुखाय
विदुषां भवतां समेषाम्।
कादम्बिनीतो [illegible] वैदेहकानन्दकरो
लताग्रस्य मूलो [illegible] समुदयाय चातके॥

इत्येतदुक्त्वा विनयेन विद्वत्-
समागमोत्थं सुखमनुभवन्नः।
शशंस चन्द्रः स्वागतशब्दपुष्पैः
सदक्षुतोऽहं शिरसाभिवाद्यः॥

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श्रीजगन्नाथसंस्कृतविश्वविद्यालयस्य तृतीयप्रतिष्ठादिवसोत्सवे
कुलपतीनां डा० सत्यव्रतशास्त्रिणामभिभाषणम्

वन्दनीयचरणा जगद्गुरवः, परमसम्माननीया श्री गजपतिमहाराजाः, परमादरणीयाः श्री नित्यानन्दमिश्रमहाभागा, समुपस्थिता विद्वद्वरेण्याः प्रेयांसश्छात्राश्च,

अद्य श्रीजगन्नाथसंस्कृतविश्वविद्यालयस्य तृतीये प्रतिष्ठादिवसोत्सवे समुपस्थितानामत्रभवतां स्वागतं व्याहरतो मे मनसि महान् प्रहर्षः ।

स च प्रहर्षोऽस्मासु जगद्वन्द्यानां जगद्गुरूणां शङ्कराचार्याणां, मान्यवराणां नानाशास्त्रविचक्षणानां श्री गजपतिमहाराजानां, मुत्कलभुवोऽलङ्कारभूतानां सौजन्यवैदुष्यस्वर्णसुगन्धसंयोगज्ञानां विदुषां श्री नित्यानन्दमिश्रमहाभागानां समुपस्थित्या शतगुणितः ।

वर्षत्रयात् पूर्वमस्मिन्नेव दिने मान्यानामुत्कलमुख्यमन्त्रिणां सत्प्रयासेन भारतवर्षे तृतीयोऽयं संस्कृत विश्वविद्यालयः स्थापितोऽभूत् । संस्कृताध्ययनमध्यायनं च सम्यग्रूपेण प्रवर्तेतामित्येवैतत्प्रतिष्ठायां हेतुरभूत् । सम्प्रति समस्तेऽप्युत्कलप्रदेशे यानि संस्कृतानुष्ठानानि सन्ति तानि विश्वविद्यालयसंविधानद्वारा विश्वविद्यालयेन सम्बद्धानि । एवं चैकषष्ट्युत्तरशतसङ्ख्याकानि अनुष्ठानानि विश्वविद्यालयेन सम्बद्धानि । धर्मशास्त्रन्यायाद्वैतवेदान्तसर्वदर्शनव्याकरणसाहित्येति षट्सु विषयेष्वाचार्यकक्षाया अध्यापनमपि विश्वविद्यालये भवति । विद्यावारिधि - पीएच्. डी. - इत्युपाधयश्च सप्तदशच्छात्रास्तेषु तेषु विषयेषु शोधकार्यं प्रवर्तयन्ति । (अस्मादृशां-द्विशिष्टाचार्य - एम्. फिल्. पाठ्यक्रमस्यापि विश्वविद्यालये प्रवर्तनं भविष्यति । विद्यापरिषदा एका शोधसमितिः संगठिता यया विशिष्टाचार्यविद्यावारिधि-वाचस्पतीति सर्वेषामपि उपाधीनां कृते विस्तरेण नियमा निर्धारिताः । विद्यावारिधि-वाचस्पत्युपाधिप्रत्याशिनां प्रवेशनिर्धारणं विषयादि निर्धारणं चैषा समितिरेव विधास्यति, विश्वविद्यालयेन गवेषणाविधौ कास्का दिशोऽनुसर्तव्या इति च निर्णेष्यति । भारतदेशस्य प्रमुखा विद्वांस एतत्सदस्याः ।

(वाचस्पति - डी. लिट्. - इत्युपाधिधारिणि विश्वविद्यालये डा० ब्रजकिशोरस्वार्थी शोधकार्यं प्रवर्तयन्ति ।)

श्रीजगन्नाथसंस्कृतविश्वविद्यालयः प्रमुखं गवेषणापीठं भवतु, एतद्रूपेण चास्य कीर्तिर्दिक्षु विदिक्षु च प्रसरत्वित्यस्मन्मुख्यमन्त्रिणामभिलाषः । एतमेवाभिलाषं मनसिकृत्य विश्वविद्यालयेन गवेषणाप्रवृत्तेरभिबृंहणाय शास्त्रालोचनेनोपलब्धानां नूत्नानां निष्कर्षाणामन्येषां विदुषां पुरतः समुपस्थापनाय च श्रीजगन्नाथज्योतिरिति नाम्नी षाण्मासिकी संस्कृताङ्गलीतिभाषाद्वयनिबद्धा गवेषणापत्रिकैका प्रारब्धा यस्याः प्रथमोऽङ्कः मईमासस्य योनत्रिंशे दिवसे मान्यै राज्यपालमहाभागैः कृतमुन्मोचनम्, यत्र मुख्यमन्त्रिमहाभागाः शिक्षामन्त्रिमहाभागाश्चोपस्थिता आसन् क्रमशोऽध्यक्षत्वेन मुख्यातिथित्वेन च । पत्रिकेयं न केवलं संस्कृतविषयिण्यपि तु भारतीयविद्याविषयिणी । मुख्यमन्त्रिमहोदयानां संस्कृतस्य प्रसाराय प्रचाराय च कृतमुद्यमं परिलक्ष्य

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प्रतिष्ठायां विहितमभियोगं च विपरिमृश्य तन्नाम्नैव श्री जानकीवल्लभभट्टनायक-विशेषाङ्कस्वरूपेणाङ्कः प्रकाशितः । सन्त्यस्मिंस्त्रयोदश गवेषणात्मका लेखा मूर्धन्यैर्भारतीय-विद्याविशारदैर्विरचिता अष्ट पुस्तकसमीक्षाश्च । द्वितीयोऽङ्कः शोधपत्रिकायाः सम्प्रति मुद्रणयन्त्रस्थः । अक्तूबरमासि त्रयोदशदिनाद् विंशं दिनं यावद् मेरिकास्थे फिलाडेल्फिया प्रदेशान्तर्गते पेन्सिलवेनिया विश्वविद्यालये षष्ठं विश्वसंस्कृतसम्मेलनं भविता यत्र नाना भूभागेभ्यो विद्वांसः समवेतारः । अस्मत्पत्रिकाद्वितीयाङ्कः तत्करा-ङ्गुलिप्रणयितां यायादिति धिया विश्वसंस्कृतसम्मेलनविशेषाङ्कस्वरूपेण स प्रकाश्यते । आशास्यते ऽस्मिन्नेव मासेऽग्रिमे वाऽस्य मुद्रणं पर्यवसितं भवेदिति । विश्वसम्मेलने वितीर्यमाणेऽस्मिन् सपदेव सर्वत्र विश्वस्मिन्नपि विश्वे श्रीजगन्नाथसंस्कृतविश्वविद्यालयस्य ख्याति: प्रसृता भविष्यति ।

अतीते संवत्सरे नाना विद्वांसो दैशिका वैदेशिकाश्च स्वकीयेनागमनेन विश्वविद्यालयं सभाजितवन्तः प्रवचनैश्च स्वकीयै र्मार्मिकैरेनमाप्लावितवन्तः । तत्सर्वमस्माकं महते प्रमोदाय । यथा नाम रूपं तथा गुण इति न्यायेन विश्वविद्यालयो नाम विश्वविद्यानामालयो भवति । निरन्तरं यदि तत्र शास्त्राचर्चा प्रवर्तते तदैव तस्य सार्थकत्वम् । अनिशं यदि तत्र ज्ञानगङ्गा प्रवहति तदैव तस्य फलेग्रहित्वम् । एतदु-द्देश्यक एवास्माकं सर्वोऽपि प्रयत्नः ।

नूत्नोऽयं विश्वविद्यालयः । बहु करणीयमत्र वर्तते । साम्प्रतं त्वस्माकं गृहमपि नास्ति । यत्र तत्र यथा कथञ्चित्कार्यं वयं प्रवर्तयामः । अर्थकार्श्यमपि बलवदुस्मान् दुनोति । बहु चिकीर्षमाणा अपि उत्थायोत्थाय लीयन्ते दरिद्राणां मनोरथा' इति न्यायेन तत्सर्वं कर्तुं वयं पारयामः साधनाभावात् । विश्वविद्यालयानुदानायो-गसाहाय्यमपि न वयं प्राप्तुं समर्थाः । तदध्यक्षा सिताम्बरे मासि विश्वविद्यालयमुपैष्यति सर्वं च प्रत्यक्षं दृष्टवा किञ्चित् प्रतिविधातुं यतिष्यत इति प्रतीमः । अल्पोऽयं कालो वर्षत्रयं नाम । तथाऽपि सत्वल्पेष्वपि साधनेषु, यथाशक्ति चेष्टितमस्माभिरग्रेसर्तुम् । प्रसरति च निरन्तरमस्माकं चेष्टा । श्री जगन्नाथदेवोऽस्माकं साहाय्यं विधास्यतीत्यस्माकं दृढो विश्वासोयेन विश्वविद्यालयेऽयं न केवलमुत्कल-प्रदेशस्य न वा भारतदेशस्यापि तु समस्तस्यापि भूमण्डलस्य मण्डनभूतो रञ्जयन् मनीषि-हृदयानि विराजिष्यते ।

सम्प्रति संस्कृतानभिज्ञानां किन्तु संस्कृतानुरागिणामस्मासु समुपस्थितानां केषाञ्चन बन्धुजनानां सुखावबोधायाङ्गलभाषयाऽपि किं चदचिम ।

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His Holiness Jagadguru Shankaracharya Ji, His Majesty Hon.Shri Nityanand Mishra Ji, Ladies and Gentlemen,

I have great pleasure in welcoming you this evening to this third Foundation Day Anniversary of Shri Jagannath Sanskrit Vishvavidyalaya. Occasions like those provide an opportunity to take stock of what has been achieved in the preceding year and what further is required to be done in that direction.

We are meeting today under the benign presence of His Holiness Jagadguru Shankaracharya Ji of Goverdhan Peeth,Puri. The very nearness to Jagadguru brings a waft of spirituality chastening and ennobling. An erudite scholar, it is always a pleasure to listen to his orations in ornate Sanskrit.

We are very happy that His Majesty Shri Gajapati Maharaja and Shri Nityanand Mishra Ji, M.P and President of the Orissa P.C.C.(I) are with us on this auspicious occasion. On arrival in Puri the one person who impressed me most by his varsatility and breadth of vision was Shri Gajapati Maharaja. Since then I have had a couple of occasions to meet him and every time went to him ~~xxixxx~~ I came back from him elevated and thrilled. Shri Nityanand Mishra Ji is an institution in himself. There are few in the country today who possess his sharpness of intelect and mastery over diverse affairs. A shining example of simple living and high thinking, he symbolozes in him the best traditions of Orissa.

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His Holiness Jagadguru Shankaracharya Ji, His Majesty Hon.Shri
Nityanand Mishra Ji, Ladies and Gentlemen,

I have great pleasure in welcoming you this evening to this
Happiness Day Anniversary of Shri Jayanath Sanskrit Vishvavidya-
Occasions like those provide an opportunity to take stock of what
has been achieved in the preceding year and what further is requir
to be done in that direction.

We are meeting today under the benign presence of His Holiness
Jagadguru Shankaracharya Ji of Jyotirdham Peeth,Hurd. The very
nearness to Jagadguru brings a waft of spiritual christening and
enobling. As erudite scholar, it is always a pleasure to listen to
His orations in ornate Sanskrit.

We are very happy that His Majesty Shri Prajapati Maharaja and
Shri Nityanand Mishra Ji, M.P and President of the Orissa P.C.C.(I)
are with us on this auspicious occasion. Or arrival in Puri the one
person who impressed me most by his versatility and breadth of
vision was Shri Satyapati Maharaja. Since then I have had a couple o
occasions to meet him and every time went to his ~~house~~ I came back
from him elevated and thrilled. Shri Nityanand Mishra Ji is an
institution in himself. There are few in the country today who
possess his sharpness of intellect and mastery over diverse matters.
A shining example of simple living and high thinking, he symbolises
in him the best traditions of Orissa.

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25.9.1984.

महामहिम राज्यपालमहाभागाः, माननीया मुख्यमन्त्रिणः, सम्मानमार्जः शिक्षामन्त्रिणः सर्वे चात्र समवेता विद्वद्वरिष्ठैरेया विपश्चिदयश्चिमाः, श्रीजगन्नाथसंस्कृतविश्वविद्यालयानुसन्धानपत्रिकायाः श्रीजगन्नाथज्योतिषः प्रथमाङ्कस्य विमोचनावसरे समुपस्थितानामत्रभवतां सर्वेषामपि स्वागतं व्याहरतो मे मनसि महान् प्रहर्षः । अनुसन्धानपत्रिकेयं विश्वविद्यालयस्येदंप्रथमं प्रकाशनमित्यवसरस्यास्य किं चदधिशिष्टं गौरवम् । अध्यर्धं वर्षद्वयमेवास्य विश्वविद्यालयस्य स्थापितस्य । एतस्मिन्नल्पे पि काले, प्रकाशनकार्यमत्र प्रारब्धमिति परो स्माकं परितोषस्य विषयः ।

प्रत्येकमुच्चशिक्षणसंस्थाया द्विविधं कर्म भवति - ज्ञानसम्पादनं तत्प्रसारश्च । ज्ञानसम्पादनं नाम नूतनानां विषयाणामन्वेषणं ज्ञातचराणां वा नूतनतया प्रतिपादनम् । ज्ञानप्रसारो नाम लघुकलेवरैर्बृहत्कलेवरैर्वा ग्रन्थैः पत्रिकाभि र्वा न्येभ्यः प्रतिपादनम् । श्रीजगन्नाथज्योतिरन्याभिरेवंविधाभिर्द्विविधकार्यं सम्पादयित्रीभिः पत्रिकाभिः समाना । मनीषिभिर्यदधीयते यद् वान्विष्यते तस्य सदसद्व्यक्तिहेतूनां सतां पुरतः समुपस्थापनायेयं साधनभूता ।

इयं यथा नुत्तमा भवति यथा स्माकं सर्वो पि प्रयत्नः । यत्र प्रकाश्यमानास्त्रयोदश निबन्धा .. पुस्तकसमीक्षाश्च विद्वदास्वादाय भविष्यन्तीति प्रतीमः । निबन्धानामत्र विन्यासे समाश्रितः कश्चन क्रमविशेषः । प्रथमं वैदिकवाङ्मयविषयका निबन्धास्तदनु धर्मशास्त्रविषयकास्तत्पश्चाद्व्याकरणभाषाशास्त्रविषयकास्तत्परस्ताच्च काव्यशास्त्रविषयकाः काव्यनाटकादिविषयका वा अत्रोपन्यस्ताः ।

गतवर्षे पैलमास्यधिषदा नुसन्धानपत्रिका विश्वविद्यालयस्य भवित्वति कृतो निर्णयः । एतन्निर्णयानुपदमेव विद्वांसो निबन्धप्रेषणाय प्रार्थिताः । प्रार्थनामङ्गीकृत्य प्रहितास्तैर्निबन्धाः । तेन सम्प्रतीदामो वयम् । पञ्चविंशतिर्निबन्धा अस्माभिः प्राप्ता येषां सर्वेषामस्मिन्नङ्के समावेशः स्थानाभावान्नाभूत्सम्भवी । ये वशिष्टास्त आगामिन्यङ्के प्राकाश्यमेष्यन्ति । तदर्थं वयमात्मनस्तन्निबन्धृभ्यः क्षमापयामः ।

अस्माकमयमभिलाषो यत्पत्रिकेयमन्या एतद्विधाः पत्रिका अनुसरन्त्यपि नाभ्यो मजाग् भिन्ना भवतु येन वैशिष्ट्यमस्याः किं चित्स्यात् । अयमस्माकं प्रस्तावो यदागामिष्वङ्केष्वस्यां सम्पादितानां लघुमातृकाग्रन्थानां प्रकाशनं भवत्वतीते च संवत्सरे यत्संस्कृतवाङ्मयं प्राकाश्यं गतं स्यात्तस्य विस्तृतं समीक्षणं प्रकाशितं भवत्विति ।

संस्कृत वाङ्मये सन्ति गणितविज्ञानकृषिशास्त्रवनस्पतिशास्त्रव्यापारवाणिज्यशास्त्रान्ताराष्ट्रियसम्बन्धादयो नैके विषया ये विद्वद्भिरद्यावदपेक्षं नालोचिताः । तेषु विषयेषु निबन्धास्तैः प्रेष्यन्ते चेत् सुतरां शोभनं स्यात् ।

निबन्धानां निबन्धनं परस्परेण संवदेदिति धिया केचन सङ्केताः पत्रिकान्ते कृताः । विद्वद्भिस्ते दृढं मनसि करणीया बाढं च परिपालनीयाः । मुद्रणलौकर्यार्थमिदमावश्यकं भवति । अस्मिन्वर्षे मार्चमासस्य द्वाविंशेऽहनि नवदिल्ल्यां राष्ट्रिय शैक्षिकानुसन्धानप्रशिक्षणपरिषदा समायोजिते चर्चासत्रे समापनभाषणं समुपस्थानयता सुप्रथितेन शिक्षाविदुरीणेन प्रो० वी. वी. जौन महाभागेन भूतपूर्वराष्ट्रपतिना प्रमुखशिक्षाशास्त्रिणा

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प्रो० जाकिरहुसैनमहाभागेन सह प्रवृत्तायाः स्वस्य चर्चायाः उल्लेखः कृतः । प्रो० जौनमहोदयो यदा राजस्थानशिक्षानिदेशक आसीत्तदा तेन नाना शिक्षासंस्था गम्भिकभीकर्तव्या अभूवंस्तत्र कार्यं सम्यग्भवति नवेति परीक्षणाय । प्रो० जाकिरहुसैनमहाभागेनैकदा स उक्तो यदि भवान् कार्याधिक्यवशात्त्वरापन्नो भवेन्न च सर्वमपि शिक्षणसंस्थाया परीक्षितुं सम्भवि भवेत्तर्हि द्वयमेव केवलं भवता तस्याः परीक्षणीयम् । पत्रिका च पुस्तकालयश्च यदीदं द्वयं समीचीनं स्यात्तर्हि संस्था सम्यक् प्रचलतीति निश्चेतुं पारयति । श्रीजगन्नाथसंस्कृतविश्वविद्यालयस्य पत्रिकेयं सम्प्रति विद्वत्कराङ्गुलिप्रणयितामुपैति । प्रो० जाकिरहुसैननिर्दिष्टपथेन ते निश्चेतुं शक्नुयुः कीदृशो वै विश्वविद्यालय इति । एवं प्रतीमो न ते त्र निराशाः स्युः ।

श्रीजगन्नाथज्योतिः श्रीजगन्नाथसंस्कृतविश्वविद्यालयस्येदम्प्रथमं प्रकाशनम् । भारतीयविद्याया विभिन्नान्यङ्गानि स्पृशन्तीयं पत्रिका ज्ञानाभिवृद्ध्यै सुतरां कल्पेत श्रीजगन्नाथदेवस्य ज्योतिश्च चतसृषु दिक्षु प्रसारयेदित्यस्माकं मनोरथः ।

पत्रिकाया अयमङ्कः श्री जानकीवल्लभभट्टनायकविशेषाङ्कत्वेन प्रकाश्यते । श्रीजगन्नाथसंस्कृतविश्वविद्यालयस्य ते प्रतिष्ठापयितारः । कृतज्ञताभरेण विश्वविद्यालयेन पुष्पाङ्को यं तेभ्य एव समर्प्यते । यत्तत्यं ~~विश्वविद्यालयो~~ श्रीजगन्नाथसंस्कृतविश्वविद्यालयः-स्तेषां विश्वतोमुखः कीर्तिस्तम्भः ।

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श्रीजगन्नाथसंस्कृतविश्वविद्यालयप्रतिष्ठादिवसीयप्रशस्तिः

श्रीमज्जगन्नाथपदप्रसादतः श्रीविश्वविद्यालय एष संस्कृतः ।
वर्षं तृतीयं समुपेत्य मान्यतः प्रख्यातिमायाति जनेषु विश्रुतः ॥ 1 ॥
आद्यः सी एम् पुनाचा सुविदितचरितो राज्यपालो महीयान्
नानाशास्त्रेषु दक्षो नयततिनिपुणो रङ्गनाथो द्वितीयः ।
श्रीमद्विश्वम्भराख्यः प्रकटितमहिमा मान्यपाण्डे तृतीयो
मुख्या अस्मिन् कुलस्याधिपतिपदयुता गौरवं वर्द्धयन्ति ॥ 2 ॥
श्रीप्रह्लादप्रधानः प्रथमकुलपतिः साधुमार्गप्रदर्शी
भूत्वा कार्य्यावतारी विबुधवरनतिस्रग्धरांघ्रिद्वयः सः ।
कृत्वा सत्कल्पनां हा ! परिणतहृदयो विश्वविद्यालयस्य
स्वर्गेऽभूत् पुण्यजन्मा सुकुलपतिपदे धन्यवादैर्नियुक्तः ॥ 3 ॥
त्रिलोचनाख्यो विबुधैः सुपूजितस्तदीयमार्गं परिपाल्य नीतितः ।
प्रचालयन् कर्मचयं प्रदर्शयन् विधेर्विधानादयमत्यजत् कृतिम् ॥ 4 ॥
श्रद्धाकरः कुलपतिः स भवन् तृतीयः कृत्वा समुन्नतिपदं खलु सूपकारः ।
कर्मान्तरं बुधवरो गतवान् विधानात् को वा करिष्यति विधेर्नियमेषु बाधाम् ॥5॥
सौभाग्यतः कुलपतिर्विबुधश्चतुर्थः सत्यव्रतो निखिलशास्त्रनिविष्टचेताः ।
शास्त्री करोति विधिना निपुणोऽधुनास्य सत्कल्पनामखिलभारतसुप्रसिद्धाम् ॥6॥
यास्यत्यमुष्य परिकल्पनया विकाशं शिक्षानिकेतनमिदं परिपालितं सत् ।
सत्यव्रतस्य महतो विबुधाधिपस्य ज्ञानप्रदीपसुषमा तमसां विहन्त्री ॥7॥
नित्यानन्दबुधः सभापतिकृतिं श्रीदिव्यसिंहो महान्
राजोद्घाटकतां विधाय च सभां विद्वद्वरैर्भूषिताम् ।
श्रीगोवर्द्धनपीठपूज्यगुरवो मुख्यातिथित्वं गताः
कुर्वन्ति प्रमुखास्त्रयो हि नितरां मान्याः सुधर्मामिमाम् ॥ 8 ॥
श्रीमन्नुत्कलमुख्यमन्त्रिविबुध-श्रीजानकीवल्लभै -
र्विख्यातैरचितः क्रमाच्च विकसन् श्रीविश्वविद्यालयः ।
विख्यातोत्कलगौरवं विधियुतं सत्संस्कृतिं पूर्वजां
सर्वेषां पुरतः सुदृष्टिनिहितो देदीप्यतां वर्द्धयन् ॥ 9 ॥
छात्रा अत्र पठन्ति ये शुचिधियः स्वाडम्बरं कालिकं
त्यक्त्वा शान्तिनिकेतने कृतिचयं नित्यं भजन्तोऽधुना ।
तेषामाग्रहशालिनां हि नितरामाकर्षणं स्याद्यथा
तत् सर्वं विहितं द्रुतं हि भवता श्रीविश्वविद्यालयात् ॥ 10 ॥

जिल्लापालीयसभापुरोष्ठतः श्रीजगन्नाथसंस्कृतविश्वविद्यालयपक्षतः
ता 7-7-84 रिका, पुरी

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Sanskritic name of Kavi Bhasa. Prof. I

SOUTHEAST ASIAN STUDIES SECTION

Presidential Address
(Satya Vrat Shastri)

I am highly grateful to the authorities of the All India Oriental Conference for electing me President of the Southeast Asian Studies Section. I have had the opportunity of visiting some of the countries of South-east Asia and can claim therefore some personal knowledge of them. I was posted in Bangkok for two years as Visiting Professor of Indian Studies and had an occasion to work in two of its prominent Universities, the Chulalongkorn University and the Silpakorn University. I had the occasion to study at close quarters the cultural life of the people of that land as also some of the neighbouring countries like Laos, Malaysia and Singapore. The contact of these and other countries of the region with India may well date back to early centuries of the Christian era, the Purāṇas mention ships from Indian laden with merchandise leaving for the ports in Swarunbhumi which in all likelihood included Siam, Champa, Annam and so on and not only the island of Sumatra as some think. Gradually, Indian settlements would have grown in them, and, as the then immigrants would have penetrated further and further, the life of the local inhabitants got influenced more and more by them. The greatest evidence of the closed links of the region with India is furnished by the large corpus of the Sanskritic words in its languages. The very word for language that is prevalent in most parts of the region is bhasa: Thai, Bhasa, Malay and so on. The old language of Indonesia has a typical Sanskritic name of Kavi Bhasa. Prof. J. Gonda in his now

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well-known work Sanskrit in Indonesia points to a large Sanskritic content in Indonesian languages. A similar attempt by William J. Gedney and the writer of these lines in the works: Indic Loan Words in Spoken Thai, a Ph.D. Dissertation submitted to the Yale University in 1947 and the Studies in Sanskrit and Indian Culture in Thailand, an independent study published recently trace a very large carpus of Sanskritic words in Tha i. An attempt on similar lines on Bahasa Malay or Bhasa Khmar of Conpuchia or Bhasa Lao would, if undertaken, produce similar results. Most of the languages of the region have incorporated into them a large number of words of Sanskritic origin. The remark made by William J. Gadney with regard to Thai that there are as many words of Sanskritic origin in spoken Thai as there are words of Greek and Latin origin in spoken English may very well apply to most languages of the region. Since the writer of these lines has greater acquaintance with Thai, he can speak with greater confidence with regard to it. There are hundreds and thousands of words in Thai, a la nguage entirely different from Sanskrit and Pali structurally belonging as it does to a different language family, which owe their origin to Sanskrit and Pali. One may have to knock one's head a number of times to realise that the Thai word phetch found in such words as Phetchburi is Sanskrit vajra. Similarly the names of places like Phiakphumphisai or Udumphonphisai are Sanskrit Vyaghabhumi-visaya and Udumbaravisaya respectively or the peculiarly spelt word sungchallee is just Sanskrit anjali. In spite of all the change that has come about in the process of

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their assimilation in the new langua ge some words have no doubt mysteriously kept up their Sanskritic form and pronunciation, e.g., the words vela for time, karuna for please, prarthana for desire and so on. The whole landscape of Thailand is dotted with vestiges of Indian culture. There are numerous temples of Hindu Gods and Goddess, though in ruins, which are a perennial testimony to the presence in the region of the once all powerful Hindu religion. There are figures of the Hindu gods, Indra, Ganesa and so on and Hindu demi gods the Yaksas, the Kinnaras, the Kinnaris and so on which adorn even the Buddhist monasteries. Among the Indian epics, the Ramayana and the Mahabharata, it is the Ramayana which is the best known to the people. It is known in Laos, it is known in Thailand, it is known in Indonesia and it is known practically everywhere in the region though the story differs in detail with local variations creeping in. Very rightly has a scholar said about it that if there is any truly Asian epic it is the Ramayana. Scenes from this and the Puranas are found depicted on temple walls, the entire story of the Ramayana is found described in 178 excellent murals in Wat Phra Kaeo, popularly known as the Temple of the Emerald Buddha in the heart of Bangkok and 152 bas reliffs in Wat Phra Jetubon, the funerary temple of the rulingdynasty of Thailand. The mural paintings in the Vihara of Wat Nang Phya in Phitsamulok in northern Thaila nd and the marble panels as many as one hundred and fifty two relating the Rama story after king Ram I's version in clockwise direction from Ravana's abduction of Sita to the pursuit by Rama, the fight among the demons and the monkeys as far as upto the catching of Ravana's

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friend, Sahasteja by Hanuman. Apart from the marble panels the wooden panels of the Ordination Hall of Wat Po represent a large number of episodes from the Ramayana.

Hundreds of inscriptions in Sanskrit and Pali have been discovered in Southeast Asia. These from Combodia were collected and published in a volume by R.C. Majumdar. Similar attempts, though, perfunctory have been made by scholars like George Coedes and others. It will be a good idea if this work in the countries like Thailand could be undertaken more systematically. The writer of these lines has come to notice about 40 inscriptions in Sanskrit in Thaila n d during his sojourn there some of which were discovered much after George Coede's work. The latest example is of the two inscriptions recently found from Prasad Panom rung in the Province of Buriram in the north-east of Thailand. Since one Sanskrit inscription from there noted by George Coedes, two more Sanskrit inscriptions have been discovered from there. The second one only this year itself. The first one could well be the second part of the inscription noted by Coedes and in all probability be taken to complete it. Written in beautiful Sanskrit and in mellifluous style, it makes an excellent reading. In the context of the Sanskrit and Pali inscriptions discovered from Combodia and discovered or being discovered from Thailand, a suggestion may well put be forwarded that it would be good if this vast literature could be studied from the point of view of its poetic beauty as well. So far only tardy attempts have made in this connection. No significant contribution in this direction is available upto now. The writer of these lines has tried in the beginning of his volume: Studies in

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Sanskrit and Culture in Thailand noted earlier, in which he has presented a detailed critical literary appraisal of the Sanskrit inscriptions of Thailand. A literary study on the same lines of the Sanskrit inscriptions of Compuchea which are far larger in number would well be worth undertaking to bring home to the scholarly community the poetic beauty of this form of literature to enable it to enjoy it. Though royal proclamations or accounts of land grants or descriptions of regal explacits, the inscriptions contain in excellent poetry in them which merits serious notice.

It has become almost customery for a President of a Section to present in his Address a survey of publications in his field from the previous session to the present one. While the writer of these lines occupies himself with this exercize he cannot but permit himself a few preliminary observations. Out of the nine countries comprising the region of Southeast Asia: Burma, Laos, Thailand, Compuchea, Vietnam, Malaysia, Singapore, Indonesia and Brunei,the maximum literary activity has taken place only in Burma, Thailand, Malaysia and Indonesia. Only a handful of books were produced in Singapore and these too on subjects of trade and industry only. Compuchea has been too revaged by strife to think of any literary activity. Vietnam though, recovering from long drawn out war is still far from a stage where serious literary activity worth any consequence can flourish. Laos and Brunei are too small to yield anything significant to any researcher. In Malaysia and Indonesia too the literary activity has come to be for too much centred on Islam, Law, Politics, trade and industry, administration and such other disciplines.

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It is in Burma and Thailand alone where literature on humanities has come to be produced, quite a significant proportion of it on Buddhism, the predominant religion in these countries and on much lesser extent on secular subjects. Among publications in the field of Buddhism in Burma may be mentioned: Kammatthan tārā a thut ra khran a kron by Sobhana Mahathera on the practice of the form of Buddhist meditation called Kammatthana, Buddhe e ānapana bharana Kammatthañ kyan zañ by U Aon Mret on the practice of Anapanasati form of Buddhist meditation, Mran mā mun nam Theravada Buddhabhāgā cac tam by Ashin Paññindabhivamsa on the history of the development of Theravāda Buddhism in Burma, Mahavijjodaya Sangruih Chui rui Kyan by Ashin Tin Thi Lan Paññānanda on the exposition of Abhidhammatthasangaha, a compendium of Abhidharma philosophy according to Theravāda Buddhism including the Text in Pali, Vum am bhī Ac Abhidhamma by U Kyo Thvat, acollection of lectures on Abhidharma philosophy of Theravada Buddhism, Buddha lakkhanā to mya by Mrat su mre lat on the identifying marks of a Buddha, Buddha nok pa mha krambhā lū sā myā by Takha Suel Mrat Su on the general history of the spread of Buddhism, A khro pru Patthan tā rā to by Ashin Janakabhivamsa, an introduction of Patthana, a canonical text of Theravāda Buddhism. Wanks on Buddhism published in Thailand area: the Commentary Patisambhidamagga Canonical Text of Theravāda Buddhism Mahanāma, Phutthawipatsanā by Sawet Piamphangsan on Buddhist moditation, khruang namatsakōn lae lo mu būchā by Phloenphit Kamran on the styles of altars and materials used in worship for specific Thai Buddhist rituals. Apart from the study of

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Buddhism in its purely religious aspect there have appeared in the period under review a couple of good studies particularly in Thailand on its evaluation in relation to social development. Of these mention may be made here of Sāsanā Kae panha Sangkhom by Udon monkhon on the proposed solution of social problems in Thailand through the use of Buddhist principles, Phāwanā kap Kanrapchai Sangkhom by Phra Pracha Prasannathammo on the application of the principles of Buddhist meditation to Thai social development. There is a tradition in Thailand to issue cremation volumes in honour of important people when they. Some of these volumes provide very good research material on Buddhism apart from the biographical account of the cremated. Of these mention may be made here of Phra Thammathetsanā, cremation volume for Phra Thammapanyabodi (Kittisan Thera) which comprises three Buddhist discourses and a biography of the cremated and other similar works. Of other works connected with Buddhism mention may be made of Kanfurnfu Phraphuttha-satsana noi semai Ratnakosin ton ton by Atchara Kanchanomai on the revival of Buddhism during the early Bangkok period. Lak Kan suksā wichai sunlapā phra phom kansasom phra phim lae kantang khlong phra phim by Prakot Buabut on the collection and classification of Thai Buddhist amulets, Palimakhon phra kruang by Mon Chanthanakhon on Thai. Buddha images and amuletes, Arhan Kelasa nhan Amerikan sāsanā pru kha ri by Ashin Kelas, on the reminiscances by a Burmese monk on the practice of Buddhism by Burmese in the United States, Bhvai tam chop to ra mahāther krī myā by Mayayo Mui kraññ on the decorations and titles of distinction conferred on Buddhist monks in Burma.

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Some nice inter-religious studies have also made their appearance in the period under review which cannot but deserve notice here, e.g. Iatthi lae nikai in Thai by M.R. Kurit Pramaj on the comparative aspects of Buddhism, Sikhism, Islam and Hinduism, Nipnhan Khu dindaen Khong Prachao Ongdica sung pen anatta by Prasan Sethanan on the concept of God in Buddhism, Christionity, Hinduism, Islam, Judaism and through scientific enquiry, Nalokhit rueng pratyā kansuksā Thai by Amphon Phongsaitha on the educational philosophy from the point of view of major religions.

Significant contribution to studies in early history has taken place in many countries of the region. Some of the more noteworthy publications in them on the subject may well be recorded here as under: Kuntata, Srivijaya and Suwarnabhumi by Dr. Abdul Rehman Saleh which deals with, as should be clear from the title itself, with the history of Kuntala, Srivijaya and Suwarnabhumi, the early kingdoms of South Sumatra, Rasi can to mran mā ruira by Ne Aon Mran which has for its subject matter the description and the history of the Burmese seasonal festivals, A rhe ton arha by U Sin Lhuin which traces the history of Southeast Asia from the earliest times. Of the studies on sculplurs and temple architecture and inscriptions may be mentioned the works Arca-arca di Sumatra pedagaman purba by Satywati Suluman on the sculptures of ancient Sumatra and Proyak Pelita Restorasi candi Borobudur. Report on the restoration of the Borobodur Temple in twelve volumes one out of which has made its appearance in the period under review.

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In the field of Language studies the few works that have appeared are: A Khre pru Sadda by Asin Janakabhivamsa which is a commentary by Kaccayana's Pali grammar, and Phāsā lae Phāsāsāt by Wilawan Khanitthanan on language and Linguistics.

In the field of biography a couple of good attempts have been made in the countries of the region, e.g. Atthuppatti thū puin nam khrā ā Buddhasāsanā pru mya by Min Yu way which gives biographical accounts of eminent non-Burmese Buddhists including Allen Bennet (Ananda Maitreya), Anton Gueth (Nyantiloka) and Salvatore Cioffi (Lokanatha), Maharat chat chai by Praidhop Ghopraman which gives biographies of nine Thai kings, Waltha Luangtha by Phraeyuramai which includes extracts from the works of the author in addition to giving his biography, Ye bhu cha ra tò theruppattu nhan kuan chak myā by Lu men Han Pyañ ma nā which describes the life and teachings of Weibu Sayadaw (1896-1977) a Burmese Buddhist Abbot, Mahagandharum cha ru to Arhan Janakabhivamsa which deals with the life and teachings of Janakabhivamsa, a Burmese senior Buddhist monk.

In the field of Sanskrit only some two or three attempts taken place. One is: Rasa ca pe e Rasa in Burmese by U Rveho Aon which examines the literary conveations used to express sentiment in Sanskrit literature. The second is a history of Sanskrit literature in Thai by Pranee Iapanich and the third is a thesis Rgvedavrathamamandalasya samālocanātmakam adhyayanamm

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(1-75) sūktāni) a critical study of the first Mandala of the Rgveda (Sūktās 1-75) submitted this year, 1982, through the medium of Sanskrit for Vidyavaridhi (Ph.D.) degree of the Sampurnanand Sanskrit University, Varanasi by a Thai scholar, Chamlong Sarapudmuke.

The survey as given above shows that literary activity in the fields of religion, philosophy, art and architecture and ancient history is on in parts of South-east Asia which are comparatively peaceful and which have not been swept off their moorings by the so-called modernism which turns man into a machine.

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Welcome speech by Professor Satya Vrat delivered on Friday, January 29, 1982.

Honourable Prof. Gurbakhsh Singh, His Excellency Dr. Nicolescu, colleagues and friends,

I feel great pleasure in welcoming you all this afternoon to the lecture of Prof. Dr. George Anca on Sanskrit Studies in Romania. With this the Department of Sanskrit of the University of Delhi begins a rather ambitious plan of a series of lectures on Sanskrit studies in the West. The scheme is to hold at least one lecture every month on one western country. The Department is approaching competent scholars to speak in detail on the progress of Sanskrit studies in a western country. The idea is to acquire better understanding of the subject and to achieve better awareness of it.

Scholars have been requested to deliver written lectures. Where it is not possible to do so, arrangements have been made to tape them. The idea is to compile the lectures on different countries, as delivered here every month, ultimately and to bring them out in book form.

I am happy to announce that M/s Nag Publishers, the foremost Oriental Publishers of Delhi, have kindly agreed to undertake the publication of the proposed book. Incidentally they are also hosting today the Tea Party at the end of the programme to mark the beginning of the lecture series.

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The position of Sanskrit in some countries like Federal Republic of Germany, England, U.S.A. and so on is quite well-known to us. The same in some countries such as the countries of Eastern Europe, the Middle and the Far east is not very clear to us. In this perspective it was thought desirable to make a start first with a country of the second category. Hence the lecture on Romania today.

It is necessary to pause here for a while and to investigate the reason as to why we in India are rather ignorant of the work of even some of the stalwarts in the countries of the second category. One reason could be that quite a substantial part of their work is in their own languages. Scholars of France have written substantially in French, of Poland in Polish, of Hungary in Hungarian, of Romania in Romanian and so on, the languages with which the Sanskritists in India are generally not familiar. But that in no way minimizes the quantity and quality of their work. To bring this point home I may mention here the case of a Polish Sanskritist Professor Eugeniusz Sluszkienicz. When he was 75, his friends decided to honour him with a Felicitation Volume. They planned it in such a way that it would contain only reproductions of his articles published already in different journals. Can one imagine how many articles this volume contains. 239!

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The study of Indian languages was introduced in the West in the 17th Century A.D. by Christian missionaries and tourists. In 1651 Abraham Roger produced vital information about Sanskrit along with his missionary activities and published translation of some of the verses of the Nitisataka of Bhartrhari in Dutch. In 1699 the Jesuit Father Johann Earnst Hanxaladen came to India and stayed with Malabar mission for thirty years wherein he along with propagating Christianity among the native people studied Indian languages and produced the first ever essay on Sanskrit grammar. Though it could not appear in print, it was made use of in full by Fra Polina de St. Bartholomeo in his work. Polino in addition to two of his works on Sanskrit grammar published a number of other books and articles on Indology. He was in India upto 1781 after which he went to Rome where in 1805 he breathed his last. In the time of Warren a voluminous work based on the ancient Dharmasastras, the Vivādārnavasetu was compiled. First translated into Persian, it was later rendered into English by Nadier Bresite Hallhead and was published in 1776 by the East India Company under the title A Code of Gentoo Law. Nine years after Charles Wilking published his English translation of the Bhagavadgita. Two years after he brought out his English translation of the Hitopadesa and in 1795 the Sakuntalopakhyana of the Mahabharata. In 1808 he published a remarkable study on Sanskrit grammar. It was the first time the Devanagari script had been used by a Western scholar in his work.

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The credit to draw the attention of the Western scholars to the beauty of Sanskrit literature and providing the common ground between the languages and the thought of the East and the West goes to Sir William Jones. He came to India in 1783 on his appointment as the Chief Justice of the Fort William High Court. Within a year of his arrival he had discovered many common links between Sanskrit, Greek and Latin and the other Western languages which were to serve later as the base material for uniting them all into a common ancestry. He was deeply impressed with Sanskrit, with its precision, its copiousness, its perfection. On Feb. 2, 1786, he wrote: 'Sanskrit is more perfect than Greek, more copious than Latin and more exquisitely refined than either, yet bearing to both of them a stranger affinity, both in the roots of verbs and in the forms of grammar than could possibly have been produced by accident; so striking indeed that no philologer could examine them all without believing them to have sprung from some common source which perhaps no longer exists'. Jones looked upon Sanskrit, Greek and Latin as sisters, having sprung from a common source, the Indo-European. This realization of common ancestry in the field of language was extended to religion and mythology and other fields by later scholars. The upshot of all this was that an increasing number of western scholars felt all to visit India and began to study Sanskrit and allied languages and literatures.

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After a years of his arrival in India, Sir William Jones founded the Asiatic Society of Bengal. In 1789 Jones published his English translation of the Abhijnanasakuntala of Kalidasa which created quite a stir in Europe. It was on going through it that the celebrated German poet Goethe exclaimed:

Wouldst thou the young years blossoms
and the fruits of its decline.
And all by which the soul is charmed,
enraptured, feasted, fed.
Wouldst thou the earth and heaven itself
in one sole name combine?
I name thee O Shakuntala'
and all at once is said.

In 1792 Jones published the Rtusamhara the first ever Sanskrit work to have come under print. Perhaps the greatest achievement of Jones was his translation of the Manusmrti which he published in 1794 under the title Institutes of Hindu Law and the Ordinance of Manu. Henry Thomas Colebrock who published a monumental work: A Digest of Hindu Law on Contracts and Successions towards the close of the eighteenth Century.

The tradition started by Jones was carried forward by a number of Western scholars such as by Colebrook who produced a monumental work: A Digest on Hindu Law on Contracts and Successions by Max Muller who edited and published for the first time, the Vedas, by Wilson

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and Griffith who translated them, by Roth and Bothling who compiled a monumental many-volume dictionary of the Sanskrit language, the Worterbuch, by Winternitz who published in several volumes A History of Indian Literature besides adding several thousands of words to the Worterbuch in his Sanskrit-English Dictionary, by Gorresio who edited the Ramayana, Sylvain Levi who produced Muminous Studies on the Vedas by Kirfel who published his important work on the Puranas, Das Purana Pancalakasana, by Wackernagel who brought out his study of Sanskrit Grammar, Altindische Grammatick, by Whitney who also worked in the same field by Bloomfield who published the Vedic Concordance, by Deussen who came out with his important work the Philosophy of the Upanisada by Sir Aurel Stein who edited the Rajatarangini and who as a member of the Prussian Turfan expedition discovered the fragments from the Gobi desert of the lost play the Saradvatiputraprakarana of the celebrated Buddhist author Asvaghosa, by A.B. Kieth who published his standard histories: A History of Sanskrit Literature and Sanskrit Drama, and scores and scores of others who made significant contribution to Sanskrit and Indological studies.

The tradition is happily not only still alive in the West, it is being carried forward most eminently by the presentday Sanskritists of the West. It is about the time an assessment of the same were

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to be attempted and this is what is proposed to be taken up in the lecture series.

Today's speaker is Professor George Anca, a Visiting Professor in Romanian Language and literature in our University. A man of parts, he alongwith his Romanian has specialized in Indology. He has taught for some time a course on Comparative Poetics - Sanskrit and Latin. Alamkara is his speciality. He is also a creative writer, having published many poems over the years.

The lecture series that the Department is starting with the lecture of Professor Anca is aimed at providing us with many an important and useful piece of information. It is gratifying that on this important occasion we have in our midst our beloved Vice-Chancellor Prof. Gurbakhsh Singh and His Excellency, the Ambassador Dr. Dumitru Nicolescu.

Professor Singh is noted in the University Community for his deep humanism, love for Indian culture and traditions and loving disposition. An erudite scholar, he is all too ready to help any scholarly activity. His Excellency Dr. Nicolescu is not only a diplomat, but also a learned scholar. We are very lucky to have these two great scholars today with us. We welcome you Professor Singh, Dr. Nicolescu and all of you, friends who are present here on this auspicious occasion. The encouragement

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that you have provided us with your presence today will be our Patheya for our long journey.

We are making a beginning today with a new scheme. We are happy that we are doing so with the blessings of the Head of our family, our beloved Vice-Chancellor.

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Welcome speech by Professor Satya Vrat delivered on
Tuesday, March 23, 1982

Professor Mukherji, His Excellency Dr. ~~Turi~~ Varga, Dr. Lewin, Dr. Sarma, Dr. Ancsay, colleagues and friends,

I have great pleasure in welcoming you this afternoon to the second of the lectures on Sanskrit Studies in Hungary under the series Sanskrit Studies in the West by Dr. Gyula Wojtilla. It had been mentioned at the time of the inauguration of the series that the countries of eastern Europe are being taken up first for a comprehensive survey of Sanskrit and Indological studies in them because of our rather inadequate knowledge of them. It is a different thing to have a close-up view of the total contribution of a country in the above fields and a different thing altogether to acquaint ourselves with that contribution and have in addition a close-up view of it.

Though comparatively a small country nestling to the east of Europe, Hungary has made rich contribution to Sanskrit Studies. One of the world's greatest of the Sanskritists Sir Aural Stein was Hungarian by birth. It was he who had discovered in the course of the Prussian Turfan expedition from the Gobi desert the fragments of the Sanskrit play, the Śāradvatīputraprakaraṇa of the celebrated Buddhist author Aśvaghoṣa and had published for the first time the critical edition of Kalhaṇa's Chronicle of Kashmir, the Rājataraṅgiṇī. He had a vast collection of books personal

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Sanskrit. He had a vast collection of books personal

and official. The personal one he gave to the land of his birth. It is preserved now in the library of the Hungarian Academy of Sciences in Budapest and comprises about 4000 titles.

The official Publishing House, the Europa in Budapest has published Hungarian translations of such Sanskrit works as the plays and poems of Kālidāsa, the Pañcatantra, the Hitopadeśa, the Daśakumāracarita, the Gītagovinda, the Śukasaptati and so on as also the selected portions of the Rāmāyaṇa and the Mahābhārata. Each translation has run into an edition of 8000-10000 copies.

The peculiarity of most of the Hungarian translations is that the verse in the Sanskrit original is rendered in verse in Hungarian and the prose in the Sanskrit original is rendered in prose in Hungarian. More remarkable than even this the preservation of the original Sanskrit metre in Hungarian translation. Thus, e.g. if Kālidāsa has written in Mandākrāntā, his translation in Hungarian would also be in the same. If he has written in Upajāti, the Hungarian rendering would also be in that. This is something unique in the history of translations of Sanskrit works. Rendering of verse in verse and prose in prose may not be uncommon. Attempts along the lines have been made in translations of Sanskrit works in other languages. But what has not been practised generally is the use of the original metre in translation. And this is precisely what the Hungarian

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translators have done. They have moulded their own language to suit Sanskrit metres.

The Hungarians are very particular about faithful translation and they put in stupendous efforts in preparing them. The procedure that is followed in each case is that a work is first entrusted to a translator who prepares its first draft which is then referred to a Board of translators that goes into it word forword. The translation as approved by it is then referred to an expert in the particular discipline, not necessarily a Sanskritist. He goes through it from the point of view of the literary form. The translation thus polished and refined is then sent to the press for publication.

The tradition of Sanskrit studies in Hungary goes back to the ~~old~~ later part of the Nineteenth Century. Begun in 1873 with the setting up in Budapest of the Department of Indo-European Comparative Linguistics with the study and teaching of Sanskrit as its main task, they have come down to the present day. Earlier an isolated affair, they have since the liberation of Hungary in 1945 been taken up in an organised manner, subsidized and coordinated by the Govt. and helped largely by the Indo-Hungarian Cultural Exchange Programme. Of the more prominent of the presentday Sanskritists of Hungary mention may be made of Prof. Janos

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Harmatta, Head of the Department of Indo-European Linguistics in the University of Budapest which runs a full-fledged course of Indology. An expert on the ancient world in the widest sense and more well-known as an Iranologist, he has been teaching Sanskrit for the past several decades and has among his pupils our former colleague Prof. Geza Bethlentalvy who studied portions of the Ṛgveda and the Nītiśataka with him. The other great names in the field of Sanskrit in Hungary are those of Prof. Joseph Vekerdi, the well-known translator of the Bhagvadgītā and the selections from the Rāmāyana and Mahābhārata, Prof. Csaba Tottosi of the Śukasaptati fame and Prof. Sandor Weores whose masterly translation of the Gītagovinda has captured the mystic atmosphere and the jingling music of the original.

Prof. Wojtilla, the speaker of this afternoon, though a teacher of Hungarian in our University, is an Indologist in his own right. He did his Ph.D. on the 'Political Theories as reflected in the Dasakumaracarita' in 1971 from the University of Budapest and started his career in the library of Hungarian Academy of Sciences. He has translated into Hungarian Samayamātṛkā of Kṣemendra, on the critical edition of which he is working now which he proposes to publish with detail exegetical notes. He also is working these days on the technical terminology of agriculture in ancient India. With this idea in view he has made a deep

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Hermetta, Head of the Department of Indo-European Linguistics in the University of Budapest which runs a full-fledged course of Indology. An expert on the ancient world in the widest sense and more well-known as an Iranologist, he has been teaching Sanskrit for the past several decades and has among his pupils our former colleague Prof. Vera Pethiantsky who studied portions of the Ṛgveda and the Mīmāṃsā with him. The other great names in the field of Sanskrit in Hungary are those of Prof. Joseph Vekerdi, the well-known translator of the Bhagavadgītā and the selections from the Rāmāyaṇa and Mahābhārata, Prof. Csaba Dezső of the Sukhasaptati fame and Prof. Gandor Mezros whose mastery translation of the Gītagovinda has captured the mystic atmosphere and the lilting music of the original.

Prof. Wojtilla, the speaker of this afternoon, though a teacher of Hungarian in our University, is an Indologist in his own right. He did his Ph.D. on the 'Political Theories as reflected in the Dasakumāracarita' in part from the University of Budapest and started his career in the library of Hungarian Academy of Sciences. He has translated into Hungarian Śaṃvādatrikā of Kṣemendra, on the critical edition of which he is working now which he proposes to publish with detail exegetical notes. He also is working these days on the technical terminology of architecture in ancient India. With this idea in view he has made a deep

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study of the Sanskrit work Kṛṣiparāśara that was published in 1960 from Calcutta under the Bibliotheca Indica Series. At present he is studying the manuscript of the work, the Kṛṣistutiḥ which he has procured from the Adyar library and Research Centre, Madras. The work is a unique collection of about a thousand sayings in Sanskrit on agriculture. Prof. Wojtilla proposes to publish it in the near future with exhaustive introduction in English and critical notes.

Prof. Wojtilla has published several articles on various problems of Indology, history, religion, philosophy, Sanskrit manuscripts and Linguistics, in Hungarian, Indian, German and Dutch journals. He has attended meetings of the Hungarian learned societies and international Conferences and Symposia and presented papers at them. He has been to India twice, once in 1975 and the other time in 1977.

As was mentioned ~~last month~~ in January at the time of the inauguration of the lecture series, a lot of work has been done in the field of Sanskrit in almost all countries of the West. It is time now a quantitative and qualitative assessment of it were to be attempted. And this is what is proposed in the present lecture series.

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study of the Sanskrit work Vrsabhapraśasa that was published in 1964 from Calcutta under the Bibliotheca Indica Series. At present he is studying the manuscript of the work. The Kṛṣṇayuti which he has procured from the Adyar Library and Research Centre, Madras. The work is a unique collection of about 8 thousand sayings in Sanskrit on agriculture. Prof. Vajpeyi proposes to publish it in the near future with exhaustive introduction in English and critical notes.

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Present

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I am very happy that on this occasion of the Second lecture today we have with us our Pro-Vice-Chancellor, Prof. P.C. Mukherji ~~and His Excellency Dr. Ferene Turi~~, ~~the Ambassador of~~ the Peoples Republic of Hungary. Professor Mukherji, though a Scientist, has his contact with Sanskrit which he studied in his early years. He is held in wide esteem in the University community for his deep humanism and keen insight. Dr. Ferene Turi, though a diplomat is basically a scholar. We are very lucky to have these celebrities with us this afternoon. We welcome you Professor Mukherji and Dr. Turi and all of you friends who are present here on this important occasion. We take your presence as a sure sign of our success.

Friends, we are having the Second lecture in our series today. We are happy that we shall be beginning it with the blessings of our beloved Pro-Vice-Chancellor.

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Prof. T.G. Mukherji and Mrs. Jyotsnaprabha Gupta.
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I am happy to be with you on the occasion of the lecture on Sanskrit Studies in Hungary by Professor Woijtilla. I compliment the Department of Sanskrit for initiating the lecture series on 'Sanskrit Studies in the West'.

Sanskrit is a language which has the unique distinction of continuity from the earliest to the most modern of the times. Unlike Greek, Latin and other classical languages, it still continues to be an effective medium of expression with sizable segment of Indian population. Its literature has an unbroken history of a couple of thousands of years beginning from the Rgveda, the earliest available work of mankind and contains rare gems of wisdom which are the most precious heritage of mankind. Nobody seems to have made an attempt to assess the total extent of the Sanskrit literature, past and present but even at a conservative estimate it must comprise more than two million titles an w overwhelming majority of which are still in manuscript. Apart from the organized sector of the manuscript libraries or the Grantha Bhandagaras they are found in the homes of the Pandits or the Maths or temples all through India.

History tells us that the first wave of Europeans, the Portugese, the French and the British came to India as traders. They, each of them, established their East India Company. They were all Christians. In their new area of activities, they had to practise their religion. Churches,

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Chapals and Cathedrals, therefore, came into being in their new settlements. Priests came all the way for them from far off lands. As devout christians they took upon themselves the mission of spreading the word of God among the native people. For this it was necessary to know them, to understand their background, their culture, their history and their languages. Thus began their interest in Sanskrit and Indian languages. It is not a mere coincidence that the first work in the field of Sanskrit was done by a christian missionary Abraham Roger who produced as early as in 1651 vital information about Sanskrit and translated some verses of the Nitisataka of Bhartrhari into Dutch. From missionaries the interest in Sanskrit and other Indian languages and literatures spread to jurists and administrators. It was Sir William Jones, the Chief Justice of the Fort William High Court who first translated the Abhijnanasakuntla of Kalidasa into English and through his other work introduced Sanskrit literature to the West. As and as the West got more and more involved in India its ideas about the country underwent change. It had a nation before it with a literary tradition that went back to thousands of years. It was at this time that there appeared a work in it: India what it can teach us. With this began its questxmm for discovery of India.

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This quest needed bringing to light as much of the ancient wisdom of India as possible. The manuscripts, at least more important and vital of them had to be edited and published. And this is precisely what the western scholars did. With the principles of critical text-editing perfected in their part of the world they produced by collating text in different manuscripts in different scripts standard critical editions of a variety of works, appending lengthy introductions to them discussing inter alia such relevant questions as their date, their authorship, their commentaries, their indebtedness to earlier works and influence on the later ones and their contribution to the discipline they belonged. They also added to them critical notes. They thus brought to light hundreds and hundreds of works from manuscripts. Not only did they produce standard translations of them in their languages for the future generations of scholars, they also published learned studies on them. Their discovery of ancient Indian wisdom was not a discovery for them only, in many respects it was a discovery for us, the Indians too for which we shall ever remain grateful to them. As a matter of fact many of our precious works would just have been lost had afforts not been initiated by these votaries of learning to preserve them for posterity.

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All this work that the West has done for the past two centuries and more needs a review now to form an integrated view of it to assess its extent and to measure up its usefulness. I am glad our Department of Sanskrit has undertaken this task. The lecture series started by it will, i am sure, eminently fulfil it. I wish it all success.

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I am very happy to be with you this afternoon. I am glad the Department of Sanskrit of our University is launching an ambitious plan of a series of lectures on Sanskrit studies in the West and is starting with Professor George Anca's lecture on Sanskrit Studies in Rumania' as the first of the series.

One of the world's most ancient languages, Sanskrit has a rich literature, the most precious of mankind. It embodies in it the thought and experience of a nation spread over thousands of years. It is gratifying to know that it is not only the scholars in India who have contributed their mite to interpret it to contemporary society, scholars in the West have also vied with them with zest and devotion. Hundreds and hundreds of them for the past two centuries and more have delved deep into it to unfathom its mysteries, to unravel it to successive generations, to interpret and explain it in their respective media to their own people. It is high time an attempt were made to take stock of it, to guage systematically its enormity and its usefulness in understanding the ancient Indian wisdom.

The western scholars, it is necessary to point out here, were not only interpreters of ancient Indian knowledge, they were also in many cases its discoverers. When the first few Europeans set their

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मान्या : सम्पादकस्य सुप्रसिद्धविद्वद्वरेण्यस्य डा० सीता-
कान्तस्य हार्दिकमभिनन्दनं समर्पयितुं हार्दिकी शुभाशंसा
पुरातन प्राच्यविद्याध्ययन विभागस्य अध्यक्षा राष्ट्रिय-
संस्कृतसंस्थानस्य उपकुलपतिश्च डॉ० हरिदासः प्रोफेसर्गार्ड
लोकनमहाभागा ~~स्वकीयशुभाशंसा~~ पुरातत्त्वविभागस्य
प्रवक्तृवर्या प्रो० मुरारयेव ~~महाभागाः~~
एतेषां प्रेषितांशो विद्वत्संस्तवाहः,

इदमस्माकं परमं भाग्यं यदयमस्मासु
नानाशास्त्रग्रन्थानां विविधानां च प्रणेतारो
विद्वांसः पुरुषश्रीलतीया प्रो० कोनगार्डलोवेनमहाभागा
विराजन्ते। एतत्तु देशो भारतीयसंस्कृतसम्बन्धेषु नूतनाः
प्रवृत्तयश्च विविधसंस्थितयश्चैतेषाम् अनुदर्शनात्मानं
समृद्धं मन्यिष्यन्ते। अयं च परो ऽस्माकं प्रमोदस्य
विषयो यदुत्तरसूरे एतादृशस्य विदुषश्चिरं
पुरुषश्रीलतीया साहित्य अकादेमी पुरस्कारविजेतार
उच्चैर्लालङ्कारभूताः प्रशासंस्थानां पुरुषश्रीलतीयाः
शोधसंस्थानस्य कीलसंस्थानमहाभागाः।
एतेषां सुचरणसम्बन्धसंयोगेन एव मातरि
स्वदेशे भारतीयविद्याध्ययनं अद्यः स्वागतं
प्रवृत्तमास्ति। नैके संस्कृतग्रन्थाः भारतीयविद्याग्रन्थाश्च
तत्रत्यैर्विद्वद्भिः समालोचयाऽनूदिताः। कलाजगतीय-
स्थिति भारतीयेन मानेन ऽऽत्मानं सम्बोधयन्तः
कलाधीनोपनामानस्तत्रत्याः विद्वांसः सम्पूर्णस्य महा-
भारतस्य सुसमालोचया ऽनुवादं विदधुः। आदि-
पर्वसमालोचनपरीं च तैः प्रकाशितेऽधि। अनन्तरंच
तैः सम्प्रति द्वितीयं परिश्रमः। अधीयंसो ऽधिवेत्तृ-
कर्मणो सुतरां ~~द्वितीयं~~ [illegible] तेषां नाहमुपरि
ते वक्तुं शक्नुयाम्। सत्यं ऽनुक्रमासिद्धिरी-

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प्रदेशेषु स्वद्देशीयाः यवनसभ्यताप्रभावं संस्थापयन्ति
स्म चामून्। रामायणादिषु वृत्तमूलिकाया वारन्वि-
धोर्महाभागाः कस्य नविदिताः। संस्कृतविदुषा-
मनिच्छन्नपि काव्यपरम्परा एवमेवोऽवलम्बते।
तेषां मेधदीप्तिमेव वेदानां वेदाङ्गानां वेत्तारः, काश्चिदुप-
निषदः, काश्चिद्ब्राह्मणीर्मेधदूतमभिज्ञानशाकुन्त-
लञ्च विप्रमेवंविधमुत्तररामचरितं मृच्छकटिकं
हितोपदेशः पञ्चतन्त्रमित्यादयो ये ग्रन्थरत्नका
अनूदिता अन्यत्र जनाङ्गलिजघनस्थितां गताः।

एवा रत्नपरीक्षकैः पाश्चात्यदेशेषु यत्नतस्ता
निर्झरंस्प्रथिकतया स्वभाषयैव ग्रन्थान् स्वयन्ति-
निकन्धांश्च निबध्नन्तीति तस्माज्जायन्त ग्रन्थरत्नमालो-
च्चनेऽपि तावेव तेषां नायकाः। अतः अङ्गलिमात्रया
तु प्रत्यक्षीकस्य एव तेषां वृत्तयः। एतेषां
भारतीयानां तत्तत्पात्रचरित्रमाधुर्यमभिज्ञत्वेन तैः,
तत्कृतकाव्येषु कः परिश्रमो नास्ति। संस्कृतसाहित्य-
परिशीलनेन एतत्स्पष्टं भाति यत्तैः: किमयं परिश्रमः
कृतः कथं तद्ग्रन्थग्रन्थनमस्तैः: भिन्नाभिरुद्देश्यं
च तैः सञ्चालितं दक्षिणवृत्तं तन्मर्मज्ञैर्वैदग्धादिभिर्मिलि
र्न चयं सम्यक् परिच्छिद्यते। प्रश्नस्यास्य मेलस्यालोच्यस्या
पाश्चात्यालोचकसारस्यं पुनः पुनः कथं कथं चिन्तेषु केचि-
दत्र समाधानमेतन्ति। प्रश्नोऽयं समुद्भवन्ति।
लेखेऽस्मिन्मया प्रथमस्मात् समुपस्थिता प्रो०
कोनग्राउलेविलमहाभागेन। एतेषां वैदुष्यगरि-
माणमङ्गीकरोमि। एतेषां वैदुष्यगरि-
माणमङ्गीकरोमि। रोचन्तेऽस्माकं भारतीयकथानिचये
प्रथीतिः प्रकाशयितुं तावत्तस्य रोचकत्वे कारणं।
एतेषु कालिदासग्रन्थाः पुनः स्वभाषयैवा
स्मत्तः केनचिदहरन्तं दहरन्तं पुनर्वसुतरः
[illegible] करयामासे। देशेनेन

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For Draft typing (1)

Dr. Sitakanta Mahapatra, Dr. Bongard-Levin,

Dr. ----, Colleagues and friends,

It is a matter of great pride and pleasure to welcome in our midst this evening Professor Dr. Bongard Levin, one of the most distinguished Academicians of Ancient India, Academy of Sciences, U.S.S.R. & Vice-President, International Association of Sanskrit Studies, a Scholar of eminence in the field of Sanskrit and Indological studies as also.

U.S.S.R. It is a matter of ~~great~~ pride that he is the recipient of Kalinga Award winner and one of the most renowned Oriya poets and critics Dr. Sitakanta Mahapatra, Secretary of Education & Youth Services, Govt. of Orissa & Chairman of the function also present amongst us on this great occasion.

The U.S.S.R. has a long tradition of Sanskrit and Indological studies nourished over a century and a half by a long line of eminent scholars who translated into Russian some of Sanskrit and Pali classics like a portion from the Vedas, the Upanishads, the plays of Kalidasa, the Ramayana romances of Bhavabhuti, the Mrichchhakatika of Shudraka, the Hitopadesha of Narayana, the Panchatantra of Vishnu Sharman, the Kathasaritsagara of Somadeva, the Dhammapada and a host of many works aspire critically edited a large corpus of Sanskrit and Pali literature. I had an occasion to visit U.S.S.R. in October last year & distinguished Russian

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Dr. Sitakanta Mahapatra, Dr. Bongard-Levin,

Dr. ----, colleagues and friends,

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U.S.S.R. It is a matter of distinguished pride that the Sahitya Akademi Award Winner and one of the most renowned Oriya poets and critics Dr. Sitakanta Mahapatra, Secretary of Education & Youth Services, Govt. of Orissa is presiding over the function this evening.

The U.S.S.R. has a long tradition of Sanskrit and Indological studies nourished over a century and a half by a long line of eminent scholars who translated into Russian some of Sanskrit and Pali classics like Parts from the Vedas, the Upanishads, the plays of Kalidasa, the Ramayana romances of Bhavabhuti, the Mrichchhakatika of Sudraka, the Hitopadesha of Narayana, the Panchatantra of Vishnu Sharman, the Kathasaritsagara of Somadeva, the Dhammapada and a host of other works. Works dealing critically with a large corpus of Sanskrit and Pali literature.

I had an occasion to go to Russia in October last year a distinguished Russian

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Welcome speech by Professor Satya Vrat delivered on Friday, January 29, 1982.

Honourable Prof. Gurbakhsh Singh, His Excellency Dr. Nicolescu, colleagues and friends,

I feel great pleasure in welcoming you all this afternoon to the lecture of Prof. Dr. George Anca on Sanskrit Studies in Romania. With this the Department of Sanskrit of the University of Delhi begins ~~a rather ambitious plan of~~ a series of lectures on Sanskrit studies in the West. The scheme is to hold at least one lecture every month on one western country. The Department is approaching competent scholars to speak in detail on the progress of Sanskrit studies in a western country. The idea is to acquire better understanding of the subject and to achieve better awareness of it.

Scholars have been requested to deliver written lectures. Where it is not possible to do so, arrangements have been made to tape them. The idea is to compile the lectures on different countries, as delivered here every month, ultimately and to bring them out in book form.

I am happy to announce that M/s Nag Publishers, the foremost Oriental Publishers of Delhi, have kindly agreed to undertake the publication of the proposed book. Incidentally they are also hosting today the Tea Party at the end of the programme to mark the beginning of the lecture series.

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The position of Sanskrit in some countries like the Federal Republic of Germany, England, U.S.A. and so on is quite well-known to us. The ~~same in~~ some countries such as the countries of Eastern Europe, the Middle and the Far east ~~is not very clear to us.~~ In this perspective it was thought desirable to make a start first with a country of the second category. Hence the lecture on Romania today.

It is necessary to pause here for a while and to investigate the reason as to why we in India are rather ignorant of the work of even some of the stalwarts in the ~~countries of the second category~~. One reason could be that quite a substantial part of their work is in their own languages. Scholars of France have written substantially in French, of Poland in Polish, of Hungary in Hungarian, of Romania in Romanian and so on, [the languages with which the Sanskritists in India are generally not familiar]. But that in no way minimizes the quantity and quality of their work. To bring this point home I may mention here the case of a Polish Sanskritist Professor Eugeniusz Sluszkienicz. When he was 75, his friends decided to honour him with a Felicitation Volume. They planned it in such a way that it would contain only reproductions of his articles published already in different journals. Can one imagine how many articles this volume contains. 239!

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The study of Indian languages was introduced in the West in the 17th Century A.D. by Christian missionaries and tourists. In 1651 Abraham Roger produced vital information about Sanskrit along with his missionary activities and published translation of some of the verses of the Nītiśataka of Bhartṛhari in Dutch. In 1699 the Jesuit Father Johann Earnst Hanxaladen came to India and stayed with Malabar mission for thirty years wherein he along with propagating Christianity among the native people studied Indian languages and produced the first ever essay on Sanskrit grammar. Though it could not appear in print, it was made use of in full by Fra Polina de St. Barthoiomeo in his work. Polino in addition to two of his works on Sanskrit grammar published a number of other books and articles on Indology. He was in India upto 1781 after which he went to Rome where in 1805 he breathed his last. In the time of Warren Hastings a voluminous work based on the ancient Dharmaśāstras, the Vivādārṇavasetu was compiled. First translated into Persian, it was later rendered into English by Nadier Bresite Hallhead and was published in 1776 by the East India Company under the title A Code of Gentoo Law. Nine years after Charles Wilking published his English translation of the Bhagavadgītā. Two years after he brought out his English translation of the Hitopadeśa and in 1795 the Śakuntalopākhyāna of the Mahābhārata. In 1808 he published a remarkable study on Sanskrit grammar. It was the first time the Devanāgarī script had been used by a Western scholar in his work.

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The credit to draw the attention of the Western scholars to the beauty of Sanskrit literature and providing the common ground between the languages and the thought of the East and the West goes to Sir William Jones. He came to India in 1783 on his appointment as the Chief Justice of the Fort William High Court. Within a year of his arrival he had discovered many common links between Sanskrit, Greek and Latin and the other Western languages which were to serve later as the base material for uniting them all into a common ancestry. He was deeply impressed with Sanskrit, with its precision, its copiousness, its perfection. On Feb. 2, 1786, he wrote: 'Sanskrit is more perfect than Greek, more copious than Latin and more exquisitely refined than either, yet bearing to both of them a stranger affinity, both in the roots of verbs and in the forms of grammar than could possibly have been produced by accident; so striking indeed that no philologer could examine them all without believing them to have sprung from some common source which perhaps no longer exists'. Jones looked upon Sanskrit, Greek and Latin as sisters, having sprung from a common source, the Indo-European. This realization of common ancestry in the field of language was extended to religion and mythology and other fields by later scholars. The upshot of all this was that an increasing number of western scholars felt ~~all~~ attracted to visit India and began to study Sanskrit and allied languages and literatures.

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After a years of his arrival in India, Sir William Jones founded the Asiatic Society of Bengal. In 1789 Jones published his English translation of the Abhijñānaśākuntala of Kālidāsa which created quite a stir in Europe. It was on going through it that the celebrated German poet Goethe exclaimed:

> Wouldst thou the young years blossoms
> and the fruits of its decline.
> And all by which the soul is charmed,
> enraptured, feasted, fed.
> Wouldst thou the earth and heaven itself
> in one sole name combine?
> I name thee O Shakuntala'
> and all at once is said.

In 1792 Jones published the Rtusaṁhāra the first ever Sanskrit work to have come under print. Perhaps the greatest achievement of Jones was his translation of the Manusmṛti which he published in 1794 under the title Institutes of Hindu Law and the Ordinance of Manu. ~~Henry Thomas Colebrook who published a monumental work: A Digest of Hindu Law on Contracts and Successions towards the close of the eighteenth Century.~~

The tradition started by Jones was carried forward by a number of Western scholars such as by Colebrook who produced a monumental work: A Digest on Hindu Law on Contracts and Successions, by Max Muller who edited and published for the first time, the Vedas, by Wilson

most ancient caste - early

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and Griffith who translated them, by Roth and Bothling who compiled a monumental many-volume dictionary of the Sanskrit language, the Wörterbuch, by Winternitz who published in several volumes A History of Indian Literature besides adding several thousands of words to the Wörterbuch in his Sanskrit-English Dictionary, by Gorresio who edited the Rāmāyaṇa, by Sylvain Levi who produced ~~Muminous~~ numerous Studies on the Vedas, by Kirfel who published his important work on the Purāṇas, Das Purana Pañcalakṣaṇa, by Wackernagel who brought out his study of Sanskrit Grammar, Altindische Grammatick, by Whitney who also worked in the same field, by Bloomfield who published the Vedic Concordance, by Deussen who ~~came~~ brought out ~~with~~ his important ~~work~~ thing the Philosophy of the Upanisada, by Sir Aurel Stein who edited the Rājataraṅgiṇi and who as a member of the Prussian Turfan expedition discovered the fragments from the Gobi desert of the lost play the Śāradvatīputraprakaraṇa of the celebrated Buddhist author Aśvaghoṣa, by A.B. Kieth who published his standard histories: A History of Sanskrit Literature and Sanskrit Drama, and scores and scores of others who made significant contribution to Sanskrit and Indological studies.

The tradition is happily not only still alive in the West, it is being carried forward most eminently by ~~the~~ those presentday Sanskritists ~~of the West.~~ It is about the time an assessment of the same were

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to be attempted and this is what is proposed to be taken up in the lecture series.

Today's speaker is Professor George Anca, a Visiting Professor in Romanian Language and literature in our University. A man of parts, he alongwith his Romanian has specialized in Indology. He has taught for some time a course on Comparative Poetics - Sanskrit and Latin. Alaṁkāra is his speciality. He is also a creative writer, having published many poems over the years.

The lecture series that the Department is starting with the lecture of Professor Anca is aimed at providing us with many an important and useful piece of information. It is gratifying that on this important occasion we have in our midst our ~~beloved~~ Vice-Chancellor Prof. Gurbakhsh Singh and His Excellency, the Ambassador Dr. Dumitru Nicolescu.

Professor Singh is noted in the University Community for his deep humanism, love for Indian culture and traditions and loving disposition. An erudite scholar, he is all too ready to help any scholarly activity. His Excellency Dr. Nicolescu is not only a diplomat, but also a learned scholar. We are very lucky to have these two great scholars today with us. We welcome you Professor Singh, Dr. Nicolescu and all of you, friends who are present here on this auspicious occasion. The encouragement

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that you have provided us with your presence today will be our Pātheya for our long journey.

We are making a beginning today with a new scheme. We are happy that we are doing so with the blessings of the Head of our family, our beloved Vice-Chancellor.

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foot on India scarcely could they realize that they were opening up the region for scholars from their part of the world to discover its thought and culture, its all too rich literature and wisdom. These scholars approached the Indian languages and literatures with the curiosity and zeal of discoverers. They noticed in Indian languages a similarity with their own languages, in Indian myths, a similarity with their own myths, in Indian folk lore a similarity with their own folk lore. All this excited their curiosity still further and provided them with the motivation to know more and more about India. And how could they know more about India unless they had studied Sanskrit, a language that had been the medium for higher thought for thousands of years, and the literature in which embraces practically every aspect of human activity, from philosophy to mathematics, from grammar to architecture, from medicine to physical and natural sciences. Since at the time of the coming of the western scholars, works on different disciplines were all in manuscripts their anxiety was to get hold of as many of them as possible, for one, to study them to find out as to what they contained and for the other to preserve them for posterity. Most of the western scholars studied Sanskrit texts with the local Pandits. But there were a few who never came to India and still acquired a mastery over them which is nothing less than a miracle. We all have heard of the

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name of Max Muller, the most famous of the Sanskrit scholars. Many of us perhaps may not know that he never came to India and did all his work in Oxford. It was he who had brought out the first critical edition of the Vedas with Sāyana's Commentary.

It is Western scholars who organized different manuscript libraries in India on scientific lines and introduced critical editing of texts. They were motivated in this by their inquisitiveness to know the most authentic form of the works. This they could do by comparing their text in different manuscripts spread over different regions of India and copied in different periods by different scribes and consequently admitting large variants.

Sometimes these devoted western scholars discovered works that had ceased to exist. The most interesting instance of this is the Panchatantra, the most famous of the Indian treatises on folklore. The stories from the work are found practically in every region of the world. In India the work had come to be lost. An American scholar Professor Franklin Edgerton thought of recreating it. He got hold of all its available versions Pahlavi, Nepalese, South Indian and so on. After twenty five years of hard labour he came out with the work: Panchatantra Reconstructed. And it is this Panchatantra which we all use now.

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The credit of deciphering the ancient scripts also goes to western scholars. All our inscriptions and legends on coins would have remained a closed book to us had not these selfless discoverers of knowledge deciphered them.

The contribution of the West to Sanskrit studies is immense both in quality and quantity. Let us acquaint ourselves with it more fully to fill up gaps in our knowledge and understanding. I am happy the Department of Sanskrit has taken this task upon itself. I wish it all success.

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The Department of Sanskrit

University of Delhi

Cordially solicits your presence

at a Get-together

in Honour of

DR. JUAN MIGUEL DE MORA,

Professor of Sanskrit,

National Autonomous University of Mexico

and Vice-President of World Sanskrit Conference,

on Wednesday, 4th November, 1981 at 3.30 p.m.

in the Seminar Room (Room No. 56),

Arts Faculty Building,

University of Delhi,

Delhi-7.

Dr. Mora will speak on Sanskrit Studies in Mexico.

(SATYA VRAT)

PROFESSOR AND HEAD OF THE DEPARTMENT

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SANSKRIT DEPARTMENT
UNIVERSITY OF DELHI

4.XI.1981

Dr. Mora, Madam Ludwika Jarocka, colleagues and friends,

I have great pleasure in welcoming Dr. Juan Miguel de Mora and Mrs. Ludwika Jarocka in our midst this afternoon. Both Mrs. Jarocka and Dr. Mora are distinguished scholars of Sanskrit with wide experience in the field. Dr. Mora is Professor in the National Autonomous University of Mexico and Vice-President of the Association of the Latin American Sanskrit Scholars, A.L.A.S. and Mrs. Ludwika Jarocka is its Regional Secretary.

Dr. Mora in addition to being the Vice-President of the A.L.A.S., is also Vice-President of the World Sanskrit Conference.

At the recently held session of the World Sanskrit Conference at Varanasi Dr. Mora had spoken on Tantra. This is one field in which he is carrying deep studies these days. But his interest is not limited to Tantra alone. He presented a paper on Bhavabhūti and the Varnas at the first Congress of the ~~Xxxxx~~ Association of the Latin American Sanskrit Scholars. More recently, he completed the translation in Spanish of Bhavabhūti's Uttara Rāmacarita with Mrs. Ludwika's collaboration. The work is at the moment in the Press. In 1980, he brought out the second edition of El Rgveda, translation and analytical study alongwith Mrs. Ludwika.

It is Dr. Mora who is responsible for the starting of the teaching of Sanskrit in Mexico. It is due to his continuous efforts and the efforts of his learned companion, Mrs. Ludwika Jarocka, that there is an important revival of Sanskrit Studies in Maxico. We are lucky to have both scholars with us today. We accord them a hearty welcome.

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Dr. Mora in addition to being the Vice-President of the A.L.A.S., is also Vice-President of the World Sanskrit Conference.

At the recently held session of the World Sanskrit Conference at Varanasi Dr. Mora had spoken on Tantra. This is one field in which he is carrying deep studies these days. But his interest is not limited to Tantra alone. He presented a paper on Bhavabhūti and the Varnas at the first Congress of the Association of the Latin American Sanskrit Scholars. More recently, he completed the translation in Spanish of Bhavabhūti's Uttara Rāmacarita with Mrs. Ludwika's collaboration. The work is at the moment in the Press. In 1980, he brought out the second edition of El Rgveda, translation and analytical study alongwith Mrs. Ludwika.

It is Dr. Mora who is responsible for the starting of the teaching of Sanskrit in Mexico. It is due to his continuous efforts and the efforts of his learned companion, Mrs. Ludwika Jarocka, that there is an important revival of Sanskrit Studies in Maxico. We are lucky to have both scholars with us today. We accord them a hearty welcome.

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Friends,

I have every hope that the present contact with them will lead to many more fruitful contacts in the years to come.

Friends, I know you all are eager to hear to Dr. Miguel de Mora. I would, therefore, not like to stand for long between you and Dr. Mora and would call upon Dr. Mora to say a few words on the subject of Sanskrit Studies in Maxico.

Dr. Juan Miguel de Mora

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R E P O R T

The Committee appointed by the U.G.C. to examine the proposal for College Sanskrit Improvement Programme submitted by the Centre of Advanced Study in Sanskrit, University of Poona under the University Leadership Project visited the Centre on Monday, April 26, 1982. It met the Vice-Chancellor early that morning and had a meeting later each with the Director of the Centre, its teachers and the teachers of the Colleges proposed to be covered under the Project all of whom expressed grave concern at the rapidly deteriorating position of Sanskrit in Maharashtra and emphasized the need for the University Department of Sanskrit and the Centre of Advanced Study to do something positive in this connection at the earliest.

The University Department and the Centre of Advanced Study, latter set up in 1965, are important places of Sanskrit studies in India providing for Post-Graduate teaching and research in Sanskrit leading upto the M.Phil, and Ph.D. degrees. They have on their rolls about 20 students for M.A., 5 for M.Phil and 50 for Ph.D. Running ~~xxxxxxxx~~ seven special courses in different disciplines in M.A. they provide for a total of 56 hours of teaching per week for M.A. and M.Phil (44 for M.A. and 12 for M.Phil) which are shared among themselves by 12 teachers: two Professors (actually one is in position now, the other one having retired), seven Readers and three lecturers, who in addition have also to devote time to guide Ph.D. scholars working with them and to work on their own books and articles which have made them the

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institutions of international importance.

The Centre of Advanced Study in Sanskrit which incidentally is the only one of its kind in India has been publishing since a research journal of high standard called CASS which has completed its sixth year recently.

The Department of Sanskrit and the Centre of Advanced Study have among themselves enough of work on their hands. If, in spite of this, they have thought of helping the Colleges, it is because of their concern for raising the standard of Sanskrit teaching in them to attract more students to Sanskrit by improving methods of Sanskrit teaching, by providing latest information in the field to the concerned teachers by keeping them uptodate and by helping in better library facilities. This the Department and the Centre propose to achieve in the following manner:

1. by lending the services of the teachers to the colleges who may engage themselves on teaching in them for some three hours a week and help the college teachers in properly organizing the Sanskrit teaching and other academic and cultural activities like debates, declamations, Sanskrit dramatic performances, seminars, symposia etc.

2. by organizing refresher courses or vacation institutes for teachers of the duration of one to four weeks during autumn and summer vacations.

3. by preparing lists of books containing the information about the latest publications in a particular field and supplying them to the teachers so that they could arrange to procure them for their college libraries and where it

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is not possible for them to do so, arranging their supply through the U.G.C. funds earmarked for the purpose.

4. by preparing suitable text books.

5. by arranging group discussions with the concerned teachers for improving teaching methods or methods for creating more interest among the students for Sanskrit and so on.

6. by providing assistance to some select teachers (about 5 per year) desirous of pursuing higher studies and/or research to enable them to work under the supervision of a University teacher during vacation period and in the case of local teachers even during academic year.

7. by organizing Workshops for some select students wanting to specialise in Sanskrit during Winter and Summer vacations and helping them otherwise by providing financial assistance to procure books of basic importance and to go round select Indological institutes providing for teaching and research leading to the development in them of the skill in the art of original thinking and proper orientation in learning.

The Colleges which the Centre of Advanced Study in Sanskrit proposes to cover under its Sanskrit Improvement Programme are:

1. S.P. College, Poona
2. Fergusson College, Poona
3. Nowrosjee Wadia College, Poona
4. Ahmednagar College, Ahmednagar
5. S.S.V.P. Sanstha's Arts College, Dhulia
6. Sangamner College, Sangamner
7. H.P.T. College, Nasik
8. M.J. College, Jalgaon

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The Committee appreciated the spirit of the Department and the Centre behind the proposal of helping the institutions mentioned above and decided to recommend it to the U.G.C.

The Committee felt that the additional burden on the Department and the Centre required additional staff for them to the extent of at least one Reader and one lecturer without whom the work and the output of the institutions would suffer. Similarly it felt that for building up good libraries in Colleges financial assistance for procuring suitable books for them to the extent of Rs.20,000/- per annum is essential.

The Committee after thorough scrutiny and on the spot examination of the requirements of the Department and the Centre for the Leadership Project recommends the following estimate of expenditure under different heads:

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Education Speech — A Reappraisal

Prof Satya Vrat
Professor & Head,
Department of Sanskrit & Dean, Faculty of Arts, University of Delhi

Address of Prof. Satya Vrat at

National Convention on Higher Education

Post-Graduate Classes
University of Delhi

23.3.1981

Professor Mukherji, Colleagues and friends,

The National Convention on Higher Education just now inaugurated by our worthy Pro-Vice-Chancellor is an important event in the field of education, in that the students have taken the initiative in organizing it. This is as it should have been. There are four parties in the scheme of education: students, teachers, parents and administration and obviously the most important of them all are the students. It is they who are to receive education. If they were not there whom would the teachers teach or for whom the educational administration lay down policies and programmes? It should therefore, be in the fitness of things that students, particularly in higher classes, should involve themselves in the organization of education meant for them.

The basic purpose of education is to equip a person for the various tasks meant for him, to provide him with the expertise necessary to achieve them successfully, to inculcate in him the knowledge of various skills and arts required for the purpose. In the primary meaning of the Sanskrit word śikṣā. The better the education, the more successfully is the purpose achieved.

How best to achieve this better education is the crux of the problem. For this what is required is constant thinking at all levels.

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who influenced large sections of society in their times like Caitanya of Bengal, Sankaradeva of Assam, Tukaram

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Good is the enemy of better, goes the age-old proverb. We cannot and should not remain content with what we have, may be it is good. There is room for improvement always. And this improvement can be effected by mutual discussion and consultation. And it is here that the role of the conventions, like the present one, comes in.

The students have gathered over here today to go into the question of higher education in all its various aspects. It is to be hoped their conclave will suggest improvements in its designing and implementation. Some teachers have also been invited to this Conclave. They too would give expression to their ideas. In this way, new ideas would emerge much to the good of the student community and the society as a whole. Such exercises obviously have their own value.

One of the fundamental questions excercising the minds of the educationists in India these days is: whether higher education should be made available to all or should be limited to the best among them. Recently Shri M. Hidayatullah, the Chancellor of the University of Delhi and the Vice-President of India while delivering the fifty eighth annual convocation of the University of Delhi very forcefully put forward the view that "the extra one year in 10 + 3 should round off education and make the adult fit for all purposes except specialized jobs.... Education after that stage is superfluous unless it can be put to use and only serves to distinguish one person from another on a fact which is not logical. A Master of Arts in History or a Master of Science in Physics and Chemistry have nothing special to recommend them when they apply for the same job, and it requires none of these qualifications. The view expressed by the Vice-President deserves very careful scrutiny.

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Working in scarcity economy Indian Universities should cater to the needs of those who can bring in the optimum results. Even some of the affluent countries can all afford to provide higher education to one and all. Better educational facilities in the shape of better libraries, better laboratories, better working conditions can come with that alone. A rigorous screening is necessary before admission to the sanctuaries of higher education is granted. This has been what has been happening in the past. The famous Universities of Takshashila, Nalanda and Vikramashila had this screening. It is said that in the University of Vikramashila, the very gate-keepers, the Dvārapanditas as they were called, would test the ability of fresh applicants for admission and would turn away from the main gate itself as of them as they found to be of low calibre. No wonder then that the seats of learning as mentioned above could achieve name and fame for beyond their confines. Students flocked to them from as far off places as China and Tibet.

Another important question that is connected with higher education is its relevance to employment opportunities. A correlation between them is an absolute necessity. The very purpose of education is defeated if a person equipped for something is not able to accomplish it. It is of no purpose to swell the ranks of the educated unemployed year after year exposing them and their parents and guardians to all sorts of mental torture. Socialist countries have been able to achieve, to my information, some correlation between education and employment. In 1977 I was in G.D.R., Poland and Hungary. I was told by the educationalists there that according to the system of education prevailing in their countries every graduate even while studying knows what he is going to do and where he is going to be posted after he completes his education. Something similar needs to be done even in India.

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Before I conclude, I would like to say one thing. The entire question of improvement of education will just remain an empty talk if no proper emphasis is laid in it on character building. That is the bed-rock of every nation. For this the primary responsibility will be that of the teachers. They are the Acharyas: ācāryah kasmāt ācāram grāhayati. Why is an ācārya called ācārya? Because he instructs his pupils in right conduct. Truthfulness, service to humanity, disciplines, courage of conviction and such others are the qualities that ought to go with an educational person. In any case, he has to be a better person after receiving the education. If his education makes him so, it has more than served its prupose.

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One of the special features of Indian culture has been unity in diversity. In the midst of the variety there ~~is~~ oneness that unites the nation and imparts to it the character pf Indianness. It is this that needs to be properly appreciated ~~and propagated~~ and incorporated into the system of education. There should be no place for caste and communal differences in a land which its thinkeres in days of yore had proclaimed as the meeting place of the people from all parts of the world. Not only that. They had visualized the whole world as a big family : vasudhaiva kutumbakam. They had further spoken of it metaphorically as a ~~single~~ nest to which the birds all varieties repair : yatra visvam bhavaty ekanidam. The essential unity of mankind had perhaps nowhere been so deeply appreciated as in India. This can be most effectively illustrated by the popular Hindi word ap meaning ~~xxxxxxxxx~~ yourself. Derivative of the Sanskrit word atman , meaning self : atman > atpa > appa > ap, the word primarily means self. What better word for addressing another person could be than ap, self, the other one is ones very self.

Though ardent votaries of their own religions people in India by and large have been following the principle of peaceful coexistence. This cannot be better illustrated than in the words of ~~the great~~ emperor Asoka, who though a Buddhist missionary, gave his people ~~the~~ advice which is remarkable for its balance ~~and right perspective~~ and has ~~utmost~~ relevance in ~~the conditions of even present day India~~ :

> yo hi ko ci atpapasandam pujayati parapasandam ca garahati savam atpapasandabhatiya kimti atpapasandam dipayema iti so ca puna tatha karato atpapasandam badhataram upahanati ta samavayo eva sadhu
>
> (Rock Edict - XII)

"Anyone who honours his own sect, and condemns the other sect out devotion to his own sect in that he would be able to glorify it, he by so doing injures his own sect much more. So it is unity which is good.

India has been a land of different ~~sects and~~ communities ~~that~~ have continued to co-exist in ~~it~~ for thousands of years, each enriching it in its own way. They mixed with each other on all planes, particularly ~~the~~ religious and ~~the~~ spiritual. The great ~~spiritual~~ leaders who influenced large sections of society in their times like Caitanya of Bengal, Sankaradeva of Assam, Tukaram

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of Maharashtra, Nanak of Punjab, to mention only a few, did not believe in the distinctions of caste and communities and had among their adherents both Hindus and Mulims. As a more telling instance of this could be mentioned Ramananda, who had Ravidasa, a shoe maker, Kabir a Mohammedan weaver, and Sena a barber among his disciples. Communal harmony was, therefore ingrained in the very thinking of the country which had evolved itself along higher paths over the centuries. That is why the principal communities in it , the Hindus and the Muslims, have, though maintaining separate existence and following their separate practices, have achieved a kind of fusion that defies description. Hindus visit Muslim saints and their Durgahs and offer prayers. The Muslim Saiyad Ali al Hujwiri is as much honoured by the Muslims as the Hindus. The same can be said of the disciples of Moinuddin Chishti and others It is again because of this that the Hussaini Brahmins of Rajasthan are found following Mohammedan practices adhering at the same time to Hindu customs and rituals. It is again due to this that the Imam Shahi sect of the Muslims is seen following the authority of the Atharvaveda. And it is due to this again that most of the Sufi saints like Nizamuddin Aulia, Fariduddin Shakarganj, Shah Inayat Shah Kalandar were initiated by Hindu spiritual leaders

Just as with religions so with languages. A large body of Urdu and Persian literatures is created by the Hindus. Similarly a good part of the Hindi and Sanskrit literatures is created by the Muslims and Chrstians. It is a common sight to see in Kerala to see Muslim and Christian boys and girls receiving traditional Sanskrit education along with their Hindu counterparts.

The educational system in India has to be so moulded as to emphasize the essential unity of the Indian people in the midst of all the seeming diversity. The greatest need of the hour is the inculcation of the spirit of national integration. It is this which will help build a strong India , reflecting forcefully the strength of its teeming millions.

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Welcome speech delivered by Professor Satya Vrat Shastri on the occasion of the First European Vedic Conference held under the auspices of the Maharishi Vedic University, Vlodrop, Holland from March 22-24, 1985.

Friends,

It is a matter of great honour for me to welcome you this forenoon to this First European Vedic Conference which is an event of historic importance in the history of Vedic studies.

Since the introduction of Sanskrit to the West, the Vedic literature has attracted particular notice of scholars in Europe many of whom have devoted their life time to its study laying bare through their untiring efforts its wisdom and knowledge. It, therefore, is not a mere coincidence that the first Vedic University in the world should have been set up in Europe. It is a tribute to the galaxy of European scholars who have contributed richly to the study and interpretation of the Vedas to the modern world.

The Vedic University was set up not only to ~~xxxxxxxxxxxxxxxxx~~ study the Vedic literature but also to apply the Vedic knowledge thus gained to bring life in accord with natural law thereby enlivening the full support of nature for the individual and the world. It is a stupendous task that the University will be embarking on. Upto now the scholars had been engaging themselves in the interpretave part of the Vedic knowledge . The University here proposes to engage itself in the application part of the knowledge too. In the words of His Holiness Maharshi Mahesh Yogi, the founder of the University, 'the Veda means pure knowledge--the basic level of intelligence in creation from where all the laws of nature administer all levels of activity in the universe. In this time in history it is vital that we take advantage of the structure of pure knowledge contained in the Veda whose infinite organizing power enlivened in the collective consciousness of humanity can alone create balance in the world and secure mankind's future'.

All along Indian tradition the Vedas have been accorded the highest place. Bharhari, the grammatico-philosopher calls it the image of Brahman : tasya vedo'nukārah and that the whole universe first came out of the Vedas only : chandobhya eva prathamam etad visvam vyavartata. The sacrifice that the ancient seers had performed had led to the path of speech : yajñena vācah

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English only. 170 research articles is a stupendous

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padaviyam āyan, Like the barley powder, the saktu, with sieve the wise, the dhirāh, purified their speech through mind and then an auspicious fortune came to reside in it :

saktum iva titaunā punantoxyaxxxxdhirx
yatra dhirā manasā vācam akrata
atrā sakhāyah sakhyāni jānate
bhadraiṣām lakṣmir nihitā 'dhivāci.

The speech with this became honeyed, madhumayī. To interpret the madhumayī speech is not always easy. One has not ~~always~~ to follow the apparent meanings in it. The gods prefer the indirect method of conveying the ideas than the direct one : parokṣapriyā hi devāh pratyksadvisah. A deep insight, therefore, into the entire Vedic lore is needed to interpret the Veda. A little knowledge is always a dangerous thing, more so, in the case of the Veda xx which is afraid of a person ~~possessing it~~ : bhibhety alpaśrutād vedo mām ayam praharisyati.

With this consideration in view it was thought desirable that the students of the Maharishi xxxxxxxxxx Vedic University should have an exposure to knowledge of those who are bahuśrutas, much more knowledge. That is the thinking behind organizing the present Conference which certainly should be the first among many such forthcoming in the future. The exposure has to be more ~~meaningful~~ to yield meaningful results.

The Maharishi Vedic University is in its infacy, having been inaugurated only on the 11th of January this year. It has to go a long way in fulfilling its aims and objects. It needs the guidance of the international scholarly community in its sure and determined steps in that direction.

Friends,

I welcome you on behalf of the Maharshi Vedic University to this Conference and hope that through your learned deliberations on the various aspects of the Vedic literature the Vedic studies would gain new dimensions and receive the right perspective for their future growth and development.

I welcome you once again and thank you heartily for your participation in the Conference.

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and friends,

padaviyam ayan, Like the barley powder, the saktu, with sieve the wise, the dhirah, purified their speech through mind and then an auspicious fortune came to reside in it :

saktum iva titauna punantoxyaxxxxdhirxx
yatra dhira manasa vacam akrata
atra sakhayah sakhyani janate
bhadraisam laksmir nihita 'dhivaci.

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समागमेऽत्र सुधीवराणां
न भाति नश्चेतसि हर्षवर्षः।
इन्दोर्मयूखैः प्रसृतैः समन्ताद्
स्यादुत्सवः कैरवकाननस्य॥

वेदादिवेद्यामृतसेवनेरतानां
सामान्यधीनां भवतां सुधीनाम्।
सच्चर्चया ऽहर्निशमेतयेन कारिष्यते
मेदवरयं प्रकटः प्रकारः॥

शुभागमो नः सुतरां सुखाय
विद्वद्वराणां भवतां समेषाम्।
कार्पेण्यतोऽयं स्वयमाप्तवेदैः वैदिकवेदविधा -
तापरम् तेन प्रवेदयन्ति॥ मूलोऽयमुद्यमाय यतते॥

इत्येतादृङ्मा जिनयेन विद्वद्-
समागमोत्थं सुखमश्नुवानः।
प्रत्यर्चयं वः स्वागतवाक्प्रसूनैः
सत्यव्रतो ऽहं विरमामि वाचः॥

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Dr.Sitakanta Mahapatra,Prof.Bongard-Levin,Prof.Munchaev,Colleagu and friends,

It is a matter of great pride to welcome in our midst this evening Professor Bongard-Levin,Chief of the Department of Ancient Orient,Academy of Sciences,U.S.S.R. and Vice-President,International Association of Sanskrit Studies as also Prof.R.Munchaev,Deputy Director, Institute of Archaeology,Academy of Sciences,U.S.S.R. It is a matter of pride that the Sahitya Akademi Award Winner and one of the most renowned of the Oriya poets and critics Dr.Sitakanta Mahapatra,Secretary of Education and Youth Services,Government of Orissa is present among us on this great occasion.

The U.S.S.R. has a long tradition of Sanskrit and Indological studies nourished over a century and a half by a long line of devoted scholars who translated into Russian some of Sanskrit and Pali classics like the portions from the Vedas,the Upanisads, the plays of Kalidasa, the Uttararamacarita of Bhavabhuti, the Mrcchakatika of Sudraka, the Hitopadesa of Narayana, the Panncatantra of Visnusarman, the Kathasaritsagara of Somadeva, the Dhammapada who also critically noticed a host of other works in Sanskrit and Pali literature. I had an occasion to meet in Delhi in October last year a distinguished Russian Sanskritologist Kalyanov who prefes to be called by the Sanskrit form of his name Kalyanan mitra. He has set before himself a stupendous task of rendering into Russian the whole of the Mahabharata. Having already published the Russian translation of the first two Parvans of the great epic,he,undauntedly in spite of his advancing age- he is probably past 70- is working on rendering the other Parvans. The contribution of Barannikov in the field of Ramayana studies as also in that of Indian studies in general does not need a detailed mention here.

It has been a tradition with the non-English speaking Western Scholars to present most of their contributions through their own media, Russian,French,German,Italian,Spanish,Dutch and so on with the result that they and their work have not been able to attract as much notice on the part of Indians as they should have. It is in this context that the visit of scholars like Professor Bongard-Levin assumes special significance. His speech will acquainst us systematically with the work done by Russian Indologists over a century and a half and the new directions that it has come to follow.

Professor Bongard-Levin has written and published a lot. Some of the more welknown of his books are: Kunala Legend,1965; Studies in Ancient India and Central Asia,1980; Origin of Aryans in Russian 1973, in English 1983; Ancient Indian Civilization, Philosophy,Science,Religion (in Russian),1980 and so on.

He has published altogether 170 research articles of which about one hundred are in Russian. As we can see from this it is not possible to guage the extent of his scholarly work by taking into account his publications in English only. 170 research articles is a stupendous contribution of which only scholar can legitimately be proved.

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The U.S.S.R. is one country which has the friendliest of relations with India. It has stood by us solidly in our moments of crises and has justified the age-old description of a true friend: tan mitran apadi sukhe ca samakriyani yat . A real friend is he who stands by one both in good days and bad. Coming from that country Professor Bongard-Levin and Proressor R.Munchaev are particularly welcome in India. We receive them with all cordiality and warmth and extend them our heartiest greetings. It is so kind of them to have accepted our invitation and included our University among the Universities to be visited by them under the U.G.C.arrangement. This gives our infant institution which is still to acquire a home for it and which is still to reach the take off stage,great encouragement. As for the guests it will enable them to see for themselves the enormity of the task to be accomplished by us also the firm determination with which it is sought to be achieved.

I know friends, you all would be eager to listen to Professor Bongard-Levin. I would,therefore,not like to stand long between you and him and would call upon Professor Bongard-Levin to begin his lecture on New Trends on Indological Studies in U.S.S.R.

Professor Bongard-Levin:

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Address delivered by Professor Satya Vrat Shastri, Vice-Chancellor, Shri Jagannath Sanskrit University, Puri at the inauguration of the Students Union of the Berhampur University, Berhampur on 18.1.1984.

Vice-Chancellor, Colleagues and friends

It is an unique pleasure for me to be present among you this evening. Since my arrival in Orissa I have been longing to visit the University and see for myself its beautiful Campus. I am grately beholden to the learned Vice-Chancellor, the Chairman, P.G. Council and the President and the Secretary of the Students Union for providing me an opportunity to do so and also the opportunity to talk to you on some problems of education.

In any scheme of education there are four parties; students, teachers, parents and administration and obviously the most important of them all are the students. If they were not there, whom would the teachers teach or for whom the educational administration lay down policies and programmes ?

The basic purpose of education is to equip a person for various tasks, to provide him with the expertise necessary to achieve them successfully, to inculcate in him the knowledge of various skills and arts required for the purpose. In other words to build up his personality. This can be brought about successfully if the young learner acquires a perception for the future and achieves in him a synthesis of knowledge and culture. In any case an educated person is expected to be not only well-versed in certain discipline or disciplines only but also cultured and polished. That is what the education has to do to him. It has to turn him into man from the animal that he essentially is.

Character building has to acquire a foremost place in any scheme of education. The students has to learn the ācāra , the right conduct from his Ācāryas, the teachers by way of example and precept, a tremendous responsibility of the teaching community.

Many of the problems of the educated youth arise because of their lack of direction. Hardly do the skills they acquire found useful by them in later life. If after graduation or post-graduation in Arts, Commerce or Science one has only to work in an office or Firm as a Junior Assistant, a job, a good Higher Secondary pass can do, it is inevitable that a young man or woman should begin to feel as to what practical use he has for all the browsing of the texts or the experiments in the laboratory. The greatest difficulty in our social structure is its too much of reliance on secure jobs for less remunerative and satisfying than self employment which could be more demanding by way of initiative and imagination. It is a common sight to see the sons and the daughters of the farmers and the industrial workers going in for higher education and after acquiring it opting for white collar jobs, renouncing in the process the benefit of the ancestral skills that would have naturally accrued to them had they stuck to their traditional vocations and their ancestral surroundings. The result of all this is the denuding of

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towns leaving it high and dry. Education equips a person for doing better in life. Why shouldn't this equipment be used in bettering one's own surroundings ? Why should these appear, after acquiring education, foreign to him to which he may repair as a Baboo off and on to air his superiority ? The net result of this has been that with all the explosion of education, India's countryside which forms the bulk of its area remains steeped in backwardness even after thirty seven years of independence.

Here it is not to argue that a person must remain tied down to ancestral vocations and surroundings only after his education. He may go out if he finds there are better avenues and opportunities for putting the knowledge or skill acquired by him to better results. If all the people decide to get stuck up there would be stagnation in the industrial, technological and commercial fields. The giant industries coming up in industrial centres would face a shortage of qualified manpower. So far so good. But where there is no such necessity why should one change ones surroundings and profession and why not effect improvement in them ? Why should one settle for petty clerical or even menial jobs for Rs.400/- or Rs.500/- renouncing work in the fields and farms?

It is said that the living conditions in the countryside are not good. Well, it is in the same countryside that one has spent one's childhood, it is in the same fields that one had played. Why despise them now ? Why not improve them so that they may vie with the comforts and the amenities of the city life ? There is countryside and the towns in the West also. It is possible to make out as to where the town ends and the countryside begins from the fields and firms. As for as the houses, the roads, they are the same in both. It is common to see cars parked outside the neat and clean pucca houses and antennas showing the presence of T.V.sets in them in the villages. There is no dirt and filth there, no swarms of flies hovering around. Everythings spick and span, clean and hygenic. The younger generation must pause for a while and consider whether such a situation is altogether impossible in India in the foreseeable future, India where all along an overemphasis has been laid on purity, physical and otherwise, resulting in the emergence over the centuries of the most abominable of the human practices, the practice of untouchability.

With the coming in of the French, the Portugese and later the British who stayed on as a colonial power for over a century and a half, India came to have an exposure to the West, the Western thought, western way of life, western system of education. While not all that is foreign need necessity be decried; it is the western liberalism which inspired India's Freedom movement and inculcated the critical spirit and the scientific temper; the development did lead to a crisis in Indian personality, particularly in those of the educated. In the new relationship that came to develop among the rulers and the ruled, the ruled took everything of the rulers to be

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superior to what they had. This resulted in their removal from their traditional and cultural moorings and in not a few cases loss of identity. Macaulay had precisely this very aim when he had propounded and introduced his concept of education in India. It succeeded as nothing else could, in eroding India's cultural and traditional base. It was not until when the intellectuals and the academicians of the West like Williams Jones or Max Muller or the long line that succeeded them could find something worthwhile in them that Indian intellectuals themselves began to realize their worth which started in a period of renaissance. The discovery or the rediscovery of India induced the Indians to look back to their past with satisfaction and filled them with self confidence necessary to recover their identity. While it is necessary for any nation to be firmly rooted in its tradition and culture, it is not necessary to go back to the past in life-style. While firmly adhering to the time-honoured values the Indian of today has to adapt himself to the present realities of life. There is no going back to the Vedic era in life-style in the Jet age.

It is a common sight to see the elders talking of the good old days they had passed through and the deterioration that was creeping into the younger generation. This may have to be dismissed as generation gap. There is nothing absolutely good or absolutely bad in any period of time. The younger generation, inspite of everything that is said against it, is quite well informed and has keen awareness of things around. It was inconveivable that the phenomenal progress brought about by science and technology would leave them unaffected. A young man of today knows through newspapers and other means of mass media how conflict between Iraq and Iran has affected the flow of oil in the world, how the European Economic Community is trying to monopolise the world trade, how ~~Xxxxxxx~~ Greneda is overrun by the U.S.A. army, how war-ravenged Korea has industrialized itself flooding the world market with its fine textile and other products including the most sophisticated electronic items. If science and technology have given all the vast industrial infrastructure, they have also brought about a loosening of social fabric which is the necessary concomitant of industrialization. As there is no unmixed blessing in the world, even the good things produced by science have led to, through their injudicious use, bad results. The cinema which can be and in many cases is a means of providing healthy recreation has led to the production, particularly in the West, but certainly also in India, of sex and crime films which are quite a potent source of corrupting morals. There may be nothing wrong with Television and the Video but the craze for them that they have generated in the more affluent sections of society that can afford them can certainly be far from healthy affecting studies as also mental and physical health. But for all this the blame cannot swuarely be laid on the shoulders of the younger generation. Times are changing. And the younger generation is getting affected by them. Instead of blaming the younger generation, it is for the older generation to apply the corrective so that the young impressionable minds are not unduly affected and swept off by the indiscriminate use

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of scientific and technical discoveries.

One of the major talking points among the educationists of today is student indiscipline. Here too it may not be out of point to mention that it is only a symptom of the malady that lies elsewhere. It is only an outward manifistation of the ills affecting our society. There is lack of discipline practically in every segment of society. Greed and avarice are eating into it. With lack of respect for the elders who may not merit it deservidly, being pushed under the carpet, the young man or woman of today feels free to do as he or she pleases. The elders sometimes forget that a younger person has a keen sense and is quick to notice things going around him. When he notices favouritism in marks, in appointments, in transfers or the deals being struck underneath the tables by those who should be expected to set the highest standard of behaviour, he cannot but react. Since he is raw and immature, he reacts in an immature way. With no guarantee of job, with no social security, with dark and bleak future facing him, he becomes desperate and in frustration begins to indulge in acts of vandalism. The problem of indiscipline in society ~~work~~ to be somehow brought under control. To go on blaming the students would be like continuously beating the shadow.

Many of the things that have just been said may not be palatable to some. Well, palatability was not my aim. Far too long have we subsisted on platitudes. There is no point continuously doling out goody-goody advice to students. They have a surfeit of it already. Every second man coming to the Campus does that. Few would touch the sore spots. Thirty years of teaching experience in a premier University of India, where I have occupied positions both academic and administrative, has convinced me, if the conviction were ever necessary, that there is nothing basically wrong with our student community. There are no congenital defects from which it suffers. It is as good or bad as it has been all through the centuries and the millenia. There has been no change in its basic fibre. What has been changing is the social environment. It is this which is getting reflected into it and making it look disforted and disfigured.

Some educationists treat student indiscipline as law and order problem. It is a social phenomenon and has to be tackled at the social level. Those who rebel are our own sons and daughters. A little peep into their psychology, a better appreciation of their needs, physical and emotional, can take us much further on the road to coming to grips with problems and their possible solutions. Meeting of some of their genuine needs and timely attending to some of their real difficulties and hardships can achieve much more than stern measures. The handing over of the Campuses to P.A.C. or construction of the steel railings for the Vice-Chancellor and other University officials is no solution. With feelings ruffled a bit of balmy touch is what is needed. Understand the younger generation. There is no reason why it should not respond. My advice to my colleagues has always been: talk to students, don't talk at them.

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My advice to you, my young friends, on this auspicious occasion of the inauguration of the Union is to help change the social environment, to contribute something positive towards it, instead of being just a reflexion of it by making a judicious use of your education. Reform you must. Destroy you must not. Improve upon things. Every succeeding generation has done that. Had it not been so, human society still would have been in the primitive age. You are the future hope of India. Dame Destiny has cast a heavy responsibility on you. Restrain your emotions and frustrations. Channalize your youthful ebullience constructively. Time will not be far when you would begin to see the glow on the horizon of the appearance of the India of your dreams, India free from want and penury, ignorance and superstition, corruption and nepotism, selfishness and greed, the kind of India that we have always longed for.

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श्रद्धेय श्री राधारमण जी, आदरणीय आचार्य सुमन जी, एवं उपस्थित बन्धुवर्ग,

आप सबका श्री इन्द्रविद्यावाचस्पति द्वितीय अखिल भारतीय संस्कृत वाक्-प्रतियोगिता के अवसर पर स्वागत करते हुए मुझे अपार हर्ष का अनुभव हो रहा है। यह हर्ष श्री राधारमण जी एवं आचार्य सोमचन्द्र सुमन की आज हमारे बीच उपस्थिति से अनेक गुणा बढ़ गया है। श्री राधारमण जी आज दिल्ली के जनमानस के प्रतीक हैं। वे न केवल एक कुशल राजनीतिज्ञ ही हैं अपितु कोमल हृदय सहृदय भी। संस्कृत भाषा से उनका अपार स्नेह है, एक ममता है। इनका दृढ़ विश्वास है कि संस्कृत के से ही भारतीय भाषाएं परिपुष्ट हो सकती हैं। ये एक कुशल राजनीतिज्ञ हैं, दीर्घदर्शी विद्वान् हैं और स्वप्नद्रष्टा हैं जिनकी आंखों में सदा भारत के सुनहले सपने समाये रहते हैं। आज आप देश के मूर्धन्य कर्णधारों में से हैं।

आचार्य सोमचन्द्र सुमन जी भी देश के उन कतिपय विद्वानों में से हैं जिन्होंने अपने प्रखर व्यक्तित्व के कारण देश की विद्वन्मण्डली में अपना विशिष्ट स्थान बना लिया है। आप हिन्दी के लब्धप्रतिष्ठ कवि हैं, सहृदय साहित्यकार हैं और हैं प्रखर समालोचक। संस्कृत आप के रग रग में है। गुरुकुल महाविद्यालय ज्वालापुर के आप स्नातक हैं। आपकी वाग् को सुनने को मन सदा लालायित रहता है।

जिन महापुरुष की पावन स्मृति में आज की प्रतियोगिता का आयोजन हो रहा है वे राजधानी के मूर्धन्य विद्वान्, यशस्वी पत्रकार एवं राजनीतिक नेता, एवं प्रमुख शिक्षाविद् थे। वर्षों वे गुरुकुल कांगड़ी के उपकुलपति एवं लोकसभा तथा राज्यसभा के सदस्य रहे थे।

आज द्वितीय अखिल भारतीय इन्द्रविद्यावाचस्पति संस्कृत वाक्प्रतियोगिता का आयोजन किया जा रहा है। गत वर्ष से इसका प्रारम्भ किया गया था। तब इसका उद्घाटन केन्द्रिय कृषि राज्य मन्त्री प्रो० शेरसिंह जी एवं अध्यक्षता गुरुकुल कांगड़ी विश्वविद्यालय के उपकुलपति प्रो० रघुवीरसिंह शास्त्री जी ने की थी। इस प्रतियोगिता का संचालन श्री इन्द्रविद्यावाचस्पति जी की धर्मपत्नी स्वर्गीया

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श्रीमती चन्द्रवती देवी जी द्वारा विश्वविद्यालय को प्रदत्त दससहस्र रु० की राशि के व्याज से होता है। सर्वावाक्प्रतियोगिता यह है यह इसकी एक बहुत बड़ी विशेषता है। प्रतियोगियों को विषय अभी अभी केवल आध घण्टा पूर्व दिये गये हैं। प्रत्येक प्रतियोगी के लिये १० मिनट का समय है। प्रतियोगिता में प्रथम, द्वितीय एवं तृतीय स्थान प्राप्त करने वाले प्रतियोगियों के लिये क्रमशः २५०, २०० एवं १०० रु० के पुरस्कारों की व्यवस्था है।

मान्यवर, हम आपकी उपस्थिति से अपने को गौरवान्वित अनुभव कर रहे हैं और आशा करते हैं कि भविष्य में भी आप इसी प्रकार हम पर अनुग्रह करते रहेंगे।

मान्यवर, यह विभाग जिसमें आज आपका पदार्पण हुआ है उतना ही पुराना है जितना कि यह विश्वविद्यालय। १९२२ में विश्वविद्यालय की स्थापना के साथ साथ ही इसकी भी स्थापना हो गई थी। तब से यह निरन्तर अभिवृद्धि की ओर उन्मुख रहा है। इस समय यह विश्वविद्यालय के प्रमुख विभागों में है और देश के सभी विश्वविद्यालयों के संस्कृत विभागों से बड़ा है। इस समय इसमें ३०० स्नातकोत्तर छात्र, २५० से अधिक शोध छात्र, एवं १५० प्राध्यापक हैं।

विभाग की प्रमुख प्रवृत्तियों में इण्डोलोजिकल स्टडीज़ शीर्षक से एक भारतीय विद्या विषयक षाण्मासिक शोध पत्रिका, संस्कृत पत्र-पत्रिकाओं में प्रकाशित शोध लेखों की विवरणात्मक सूची - कार्य, A Bibliography of Research articles in Sanskrit periodicals एवं विदेशी भाषाओं में रचे कतिपय श्रेष्ठ ग्रन्थों का प्रामाणिक हिन्दी अनुवाद विशेष उल्लेखनीय है। विभाग में स्नातकोत्तर कक्षा के विद्यार्थियों की स्वाध्यायमण्डल नाम से एवं प्राध्यापकों व शोधार्थियों की संस्कृत-शोध परिषद् नाम से दो परिषदें भी हैं जोकि बहुत उपयोगी कार्य कर रही हैं। शीघ्र ही विभाग में प्रकाशन कार्य भी प्रारम्भ होने वाला है।

उपस्थित बन्धु वर्ग, मैंने आपका बहुत समय लिया। मैं जानता हूं कि आप सब श्रद्धेय श्री राघारमण जी के वचनामृत के पान के लिये लालायित होंगे। इसलिये और अधिक कुछ न कहता हुआ मैं श्री राघारमण जी से प्रार्थना करता हूं कि वे प्रतियोगिता का उद्घाटन करने की कृपा करें और इसे अपना आशीर्वाद प्रदान करें।

श्री राघारमण जी।

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Summer School of Linguistics and Research
प्रारम्भ के अवसर पर दिल्ली विश्वविद्यालय के आचार्य
एवं अध्यक्ष डा० सत्यव्रत शास्त्री का अभिभाषण

आदरणीय मुनेजुन्द, श्रद्धेय प्रो० चौधरी, माननीय
प्रो० सरदार सिंह जौन परिषद के अध्यक्ष - अनुसन्धान में
रत अन्य सदस्य एवं अन्य उपस्थित बन्धुवर्ग,

आज आप सब का इस समर स्कूल के उद्घाटन के
अवसर पर स्वागत करते हुए मुझे अपार हर्ष का अनुभव
हो रहा है। जौन विद्या के अध्ययन-अनुसन्धान के क्षेत्र
में [illegible] प्रयोग है। जौन विद्या अध्ययन linguistics
[illegible] रूप से संकुल रूप से विश्वविद्यालयों में आज
[illegible] है। इसका अध्ययन पीठ Chair, केवल एक ही
विश्वविद्यालय में है और वह है मैसूर विश्वविद्यालय/पीठ
[illegible] पीठ की माप दो तीन वर्ष पूर्व ही श्री साधु दासांते प्रसाद जौन
के अथक सदुयोग से हुआ था। शेष विश्वविद्यालयों में
जौन के कैसे प्राध्यापक हैं जो कि स्वतन्त्र रूप से अथवा
अन्य स्कूल के विभागों के अङ्ग के रूप में कार्य कर रहे हैं। इन्हें
में जौन के क्षेत्रों पर भी कार्य होता है। कहीं कहीं संस्कृत
के विभागों में भी जौन - धर्म जौन तत्वों पर कार्य करते हैं।
यदा कदा इक्के दुक्के शोध - छात्र, कतिपय [illegible] दर्शन
एवं मानविकी [illegible] विभागों में भी काम करते दीख
जाते हैं। यह तो हुई विश्वविद्यालयों की। स्थिति। रही शोध
संस्थानों की बात उनमें भी [illegible] हैं।
अहमदाबाद का L. D. Institute, वैशाली का Research
Institute एवं धर्मार्थ का पार्श्वनाथ विद्याश्रम।
अन्य शोध - संस्थानों में भी काम होता है जिनमें विद्या-
र्थियों की संख्या बहुत कम है। विश्वविद्यालयों, शोध-
संस्थानों एवं अन्य संस्थाओं में जौन विद्या से संबन्धित शोध कार्य
के रूप वाले शोध - छात्रों को [illegible] शोध अध्ययन
के लिये एवं परस्पर मिल बैठकर एक दूसरे की
समस्याओं पर विचार करने की आवश्यकता बहुत
दिनों से अनुभव की जा रही थी। प्रस्तुत समर स्कूल
उसी आवश्यकता की पूर्ति के लिये आयोजित किया
जा रहा है। इसमें विभिन्न [illegible] विश्वविद्यालयों के जौन
विद्या, linguistics, पर कार्य करने वाले लगभग २५
शोध - छात्र एवं प्राध्यापक भाग ले रहे हैं। स्कूल का
प्रायोजन जौनोलोजी केन्द्र, Research Society,
भारती एवं दिल्ली विश्वविद्यालय संस्कृत विभाग के
संयुक्त तत्वावधान में किया जा रहा है। दो सप्ताह
तक चलेगा।

दिल्ली विश्वविद्यालय के प्राङ्गण में इसके
आयोजन करने का एक विशेष कारण है। यद्यपि
इस विश्वविद्यालय में जौन विद्या का कोई [illegible]
प्रोफेसर नहीं था तो भी जौन विद्या का अध्ययन
विशेष की दृष्टि से यहां कार्य पर्याप्त हो रहा है। यहां
[illegible] जौन विद्या का प्राध्यापकीय पीठ, Chair
नहीं है, पाठ्य विभाग भी यहां नहीं है, अभी गत वर्ष तक
यहां के एम. ए. संस्कृत के पाठ्य क्रम में प्राकृत
जौनशास्त्र एवं प्राकृत का विकल्प भी नहीं था तो भी
इस समय यहां के संस्कृत विभाग में दस शोध
छात्र जौन साहित्य, जौन दर्शन एवं जौन प्रागमीय
व्याख्या कर रहे हैं। जिनमें से दो ने पी. एच. डी.
उपाधि के लिये अपने शोध - प्रबन्ध प्रस्तुत भी
कर दिये हैं। यह उचित ही था कि इस विश्वविद्या-
लय में यहां जौन विद्या की [illegible] कार्य हो

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हो रहा हो, समर स्कूल का आयोजन किया जाए।

जैन विद्या का अंतर्राष्ट्रीय महत्व कहां कहा जाए, यह सर्वविदित है। वैसे इस क्षेत्र में अभी बहुत काम अपेक्षित है। इन ग्रंथों की हस्तलिखित प्रतियां, Mss., अभी जैन भण्डारों में पड़ी हैं। जैन ग्रंथों का संस्करण, सम्पादन एवं प्रकाशन अभी नहीं के बराबर हुआ है। बहुत से स्थानों में इन पाण्डुलिपियों, Mss. की वैज्ञानिक सूचियां, descriptive catalogues भी नहीं बनी हैं। कुछ जैन भण्डारों, कुछ पुरातत्व संग्रहालयों में यत्र तत्र कुछ मूर्तियां प्रकाशित किये हैं पर अभी बहुत कार्य अपेक्षित है। जैन आगमों एवं अन्य महत्वपूर्ण जैन ग्रंथों के पद्यानुक्रम कोश, word concordances, वैशिष्ट्य सूचियां, Index आदि कार्य भी अभी नहीं हो पाये हैं। इन ग्रंथों का शास्त्रीय, सांस्कृतिक एवं साहित्यिक अध्ययन भी अभी सम्पन्नता की ओर नहीं जा रहा है। इन सब महान् कार्यों के लिये केवल राजकीय सहायता पर ही निर्भर नहीं रहा जा सकता। जैन समाज को इस दिशा में अपना दायित्व समझना चाहिये था। सौभाग्य से यह समाज सामान्यतया सम्पन्न एवं समृद्ध है। अध्ययन-अनुसन्धान की प्रेरणा देने की प्रवृत्ति को जोड़ने की अधिक आवश्यकता है।

सौभाग्य से आज हमारे बीच श्री धेबरभाई कोठारी जैसे महानुभावों की उपस्थिति है। उनका समर्थन एवं आशीर्वाद हमें सदैव उपलब्ध होता रहा है। जैन विश्व भारती, लाडनूं से उनका भावना तंत्र सम्बन्ध है। दिल्ली विश्वविद्यालय के कुलपति, लाडनूं के मर्मज्ञ विद्वान् प्रो० सत्यव्रत जी भी सौभाग्य से आज हमारे बीच उपस्थित हैं। इन्हीं के एक भारतीय विद्या Oriental Institute, जैसलमेर, Jaisalmer की स्थापना की है। उनका स्नेह और सहयोग अध्ययन और अनुसन्धान की दिशा में हमें सदैव उपलब्ध रहता है।

प्रस्तुत वर्ष भगवान् महावीर का २५००वां निर्वाण वर्ष है। मानवता के उद्धारक, जन जन के वन्दनीय उस महान् तीर्थंकर के प्रति इस समर स्कूल के माध्यम से हम अपनी श्रद्धा के प्रसून अर्पित कर रहे हैं।

बन्धुवर्ग,

आज भारतीय जीवन विद्या के क्षेत्र में वैश्विक महत्व का है। आज की दुनिया की कार्यशाला में इस समर स्कूल का आयोजन हो रहा है। इस पृष्ठभूमि में अवसर पर मैं आप सब का हार्दिक स्वागत करता हूं और महानुभावों का पुनः स्वागत करता हूं और आशा करता हूं कि दो सप्ताह तक चलने वाली इस ज्ञानसाधना में अनेक विद्वान् अवगाहन करेंगे। जिससे कि जैन विद्या के क्षेत्र में उभरने वाले नये आयाम हमारे इस चिर प्राचीन एवं चिरनवीन देश को अपूर्व गरिमा से मण्डित कर देंगे।

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दिल्ली प्रशासनीय संस्कृत कला साहित्य परिषद् दिल्ली विश्वविद्यालय संस्कृत विभाग संयुक्तोद्योगेन समायोजिते संस्कृत नाट्योत्सवे दिनाङ्क २१.१.१९८६, हिन्दू कालेज संस्कृत विभागाध्यक्षाणां डा० सत्यव्रत शास्त्रिणां भाषणम्

आदेयाः डो० दोराई हंसराजागाः, डा० शिवप्रसाद भारद्वाज महाभागाः, उपस्थिताः विद्वांसः प्रेक्षकाश्च,

अद्य संस्कृत नाट्योत्सवस्य कार्यं समुपेतानामस्माकं सर्वेषां हार्दं स्वागतं व्यनक्ति खलु भवतां सर्वेषां सान्निध्यम्। अद्यैव प्रारब्धोऽयं नाट्योत्सवः दिनत्रयं यावत् सोत्साहं सानन्दं च प्रवर्तिष्यते इति सौभाग्यमस्माकम्। डो० दोराई हंसराजागा एते संस्कृतं प्रति भारतीयसंस्कृतिं प्रति चानुरागाः सुप्रसिद्धाश्च। एते हि उच्चस्तरीय मूर्धन्या नेतारः। संस्कृतभाषायाः क्षमे स्वदेवतत्वं प्रचारे प्रसारे च रताः। महतीं स्वल्पेषां सूक्ष्मेक्षिकां, प्रौढधीशक्तिं लोकानुभवं, प्रागल्भ्यं च दर्शयन्तः एते भाषणे योग्यस्थिता वस्तुतः वयं परमाकृतार्थाः भावहृद्यं पुरस्कृतिं च अनुभवन्तः सन्ति राष्ट्रभक्तुः डा० शिवप्रसाद भारद्वाजाः। एते हि भारतीयसंस्कृतेः दूतमिव भारतेतिहासे। अतः परम् एव एते कुरुक्षेत्रे प्रचलनविधानसम्मेलने वर्षद्वयानन्तरं अस्माकं दर्शनं दत्तवन्तः। भारवाहनगरे अस्माकं मार्गे स्थापितेषु शतेषु प्रपाणां विधानेषु उपदेशं दत्तवन्तः। एतेषां सम्मानः वस्तुतः विद्वत्सु संस्कृतेषु संस्कृतेषु च अस्माकं सर्वेषां हार्दं स्वागतं ज्ञापयति। अस्मिन् अवसरे सेवाकर्म वैशिष्ट्यम्। एते हि प्रसूताः व्यवहारतः, वाचि स्थिताः, मनसि च भारतीयाः संस्कृतेः प्रसारकाः। अतएव अनुकरणीयाः इति वयं मन्यामहे।

अद्य सप्त अपि सेवोत्कर्षपारम्पर्यं संस्कृतनाट्योत्सवस्य दर्शनं दिनत्रयं यावत्। प्रतिदिनं त्रीणि रूपकाणि प्रयोक्ष्यन्ते। प्रयोगकारैः रङ्गे प्रयत्नः महान् विधातव्यः। नाट्यशास्त्रीयाः विधानविधयः रक्षणीयाः। नृत्तकलायाः रङ्गे प्रयोगः शास्त्रीयः लोकधर्मी च। अतः नाट्यशास्त्रीयाः लोकधर्मिणः च प्रयोगाः मातृपूजा-दूतवाक्य-चारुदत्तम् एतेषां रूपकाणां प्रयोगेषु दृश्यन्ते। नाट्यशास्त्रीयाः प्रयोगाः नाट्यशास्त्रीयविधानेषु अनुसरन्तः, प्रेक्षकाणां रसचर्वणायाः प्रयत्नं कुर्व

१ फरवरी, १९७५ को दिल्ली प्रशासन की ओर से संस्कृत विभाग, दिल्ली विश्वविद्यालय, दिल्ली द्वारा आयोजित संस्कृत नाटक समारोह के अवसर पर दिल्ली विश्वविद्यालय के संस्कृत के माननीय प्रो० डा० सत्यव्रत शास्त्री का अभिभाषण

माननीय कुलपति साहब, श्रीमान धर्माधीश, उपस्थित विद्वद्गण एवं छात्रगण,

आज हमारे संस्कृत नाटक समारोह का तीसरा एवं अन्तिम दिन है। इस अवसर पर दोनों की तरह हमारे आयोजन का श्रेय भी रचनात्मक कला कुशलता के अधिकारी हैं। आयोजन की प्रेरणा हमारे कुलपति जी को मानसी चन्द्रमा की तरह सूझी थी पर उन्हें अन्धकार में देखा जाता है। इसलिये वे आज अनुपस्थित हैं। उनके स्थान पर मेरी भेंट उनसे हुई थी। मैंने उनसे आ अभिलाषा की। उन्होंने उसे सहर्ष स्वीकार कर लिया। यह उनकी संस्कृत के प्रति अभिरुचि का परिचायक है। मेरी तो दोनों ही इच्छा थी कि कुरुक्षेत्र के विद्यालय में प्रदर्शन हो। वह इच्छा आज पूर्ण हो रही है। श्री चक्रवर्ती देश के मूर्धन्य नेताओं में हैं। देश की सम्पूर्ण राजनीति के संचालन में आपका अप्रतिम हाथ रहता है। आपकी प्रतिभा, कुशलता एवं सङ्गठन शक्ति पर देश को गर्व है। आपके नेतृत्व के प्रति श्रद्धा से हृदय भरा है। आपने संस्कृत के विकास के लिये अनेक योजनाएँ बनाई हैं। आपकी प्रेरणा से आकाशवाणी से संस्कृत के समाचार प्रसारित होते हैं। आपकी प्रेरणा से ही दूरदर्शन पर संस्कृत के कार्यक्रम प्रसारित होंगे। आपके प्रयास से ही संस्कृत को राजभाषा के रूप में मान्यता मिली है। आपके प्रयास से ही संस्कृत को राजभाषा के रूप में मान्यता मिली है। आपके प्रयास से ही संस्कृत को राजभाषा के रूप में मान्यता मिली है।

आपके मुख्य अतिथि हैं। भारत में ही नहीं विदेशों में भी संस्कृत नाटकों का विशेष आदर है। राष्ट्रीय संस्कृत संस्थान के द्वारा भी प्रतिवर्ष संस्कृत नाटकों का आयोजन होता है। इस वर्ष भी आयोजन हो रहा है। इसमें दो नाटक प्रस्तुत किये जा रहे हैं। इसमें तीन नाटकों का अभिनय होता है। इसमें नाटक संस्कृत के प्रसिद्ध नाटककारों के द्वारा लिखे गये हैं। जिसमें भास, कालिदास, भवभूति, शूद्रक, विशाखदत्त, भट्टनारायण, दामोदर गुप्त, क्षेमीश्वर, मुरारि, राजशेखर, क्षेमेन्द्र, सोड्ढल, वत्सराज, जयदेव, रूपगोस्वामी, विश्वनाथ, जगन्नाथ, अप्पय दीक्षित, गोविन्द, वेङ्कटनाथ वेदान्तदेशिक, लक्ष्मण सूरि, नारायण भट्ट, दैवज्ञ सूर्य, कवि कर्णपूर, रामपाणिवाद, कृष्ण लीलाशुक, नीलकण्ठ दीक्षित, शिवराम त्रिपाठी, हरिदीक्षित, रामभद्र दीक्षित, अप्पाशास्त्री राशिवडेकर, गोपीनाथ कविराज, वेङ्कटाध्वरी, रामानुजाचार्य, नारायण शास्त्री खिस्ते, गोपाल शास्त्री दातार, गोपाल शास्त्री नेने, गोपाल शास्त्री मुसलगाँवकर, गोपाल शास्त्री थत्ते, गोपाल शास्त्री दाते, गोपाल शास्त्री गोडबोले, गोपाल शास्त्री भिडे, गोपाल शास्त्री आठवले, गोपाल शास्त्री पटवर्धन, गोपाल शास्त्री जोशी, गोपाल शास्त्री कुलकर्णी, गोपाल शास्त्री देशपांडे, गोपाल शास्त्री पाण्डेय, गोपाल शास्त्री मिश्र, गोपाल शास्त्री उपाध्याय, गोपाल शास्त्री त्रिपाठी, गोपाल शास्त्री द्विवेदी, गोपाल शास्त्री चतुर्वेदी, गोपाल शास्त्री पाण्डे, गोपाल शास्त्री तिवारी, गोपाल शास्त्री शुक्ल

1 फरवरी, १९९५ को दिल्ली प्रशासन की अतिरिक्त मुख्य सचिव संस्कृत विभाग, दिल्ली विश्वविद्यालय, दिल्ली द्वारा आयोजित संस्कृत नाटक प्रस्तुति के अवसर पर दिल्ली विश्वविद्यालय संस्कृत विभाग के सभागार में डा. सत्यव्रत शास्त्री का अभिभाषण

माननीय कुलपति महोदय, श्रीमती शर्मा जी, उपस्थित विद्वज्जन एवं छात्रगण,

आज हमारे संस्कृत नाट्यसंस्कार रोह का तीसरा एवं अन्तिम दिन है। इस अवसर तक दोनों की तरह ही आपके का हार्दिक स्वागत करते हुए मुझे अत्यन्त हर्ष हो रहा है। प्रभा के संस्कार रोह की अध्यक्षता हमारे पूर्व कुलपति माननीय न. रा. की ने चली थी पर उन्हें अचानक ही देश जाना पड़ गया। इसलिये वे आज अनुपस्थित हैं। उनके स्थान पर श्री मक्खनलाल फोतेदार जी आ रहे हैं। कल सन्ध्या को मेरी भेंट उनसे हुई थी। मैंने उन से आग्रह की। उन्होंने उसे सहर्ष स्वीकार कर लिया। फिर उनकी सहृदयता अवश्य ही मेरी भेंट उनसे हुई थी। मैंने उन से आग्रह की। उन्होंने उसे सहर्ष स्वीकार कर लिया। फिर उनकी सहृदयता अवश्य ही है। मेरी तो हार्दिक इच्छा थी कि वे अधिक समय तक हमारे बीच में विद्यमान रहें। यह इच्छा आज भी हो रही है। क्योंकि हमारे देश के भूतपूर्व नेताओं में से हैं। देश की सम्प्रति राजनीति के सञ्चालन में आपका प्रमुख हाथ रहता है। आपकी प्रतिभा, सूझबूझ एवं सहृदयता पर देशवासियों को गर्व है। आपके व्यक्तित्व के गुणों में मृदुभाषिता, आपमें अद्भुत उत्साह है, कार्यक्षमता है और कुछ की नहीं कठिनाई है। आपका संस्कृत से विशेष लगाव है। भारत की विभिन्न भाषाओं की अनेक प्रवृत्ति, एक समय भारती भाषाओं की जननी रही रामायण महाभारत से आपका मोह है। आपका यह दृष्टि विशेष है। मैं भारत की भाषा रूप माधुरी में देखता हूँ। आप आज को अपने कोमल कर इस वस्तुतः दूत रूप में हैं।

आपने मुख्य अतिथि हैं। भारत में राष्ट्रीय संस्कृत संस्थान विद्यापीठ परिसर के विद्वान् एवं राष्ट्रीय संस्कृत संस्थान के निदेशक श्री प्रकाशचन्द्र कांकरी। इनका परिचय सेवा इनके साथ ही हुआ है। इनका अनुभव, सरल व्यक्तित्व एवं प्रशासनिक कार्यकुशलता ने मुझे अत्यधिक प्रभावित किया है। आपका हृदय में बसती है, उसके प्रचार-प्रसार में आपका प्रयास अनवरत चलता रहता है।

मान्यवर, औपचारिकता में मैं पहले ही निवेदन कर चुका हूँ, आज हमारे नाट्य समारोह का अन्तिम दिन है। दो दिन से अब तक ३१ नाटकों का अभिनय हो चुका है। प्रत्येक नाटक में तीन तीन नाटकों का अभिनय होता रहा है। इस नाट्य समारोह में अन्तर्महाविद्यालयीय प्रतियोगिता के रूप में श्री जगन्निवास पाण्डेय, श्री मोतीलाल बनारसीदास, श्री प्रभाशंकर प्रेमी - हरिकृष्ण - सिंघवाल - श्री गोपीराम - दौलतराम - चमनलाल - इन्द्रजीत स्थान के रूप में पाठ्य सहगामिनी भाग लेते हैं। विभाग की शोध-शाखा संस्कृत शोध पत्रिकाएं भी [illegible] एक [illegible] प्रकाशित [illegible] लिये एक [illegible] जिसमें [illegible] दिल्ली कालेज [illegible] डा. लाल बहादुर शास्त्री केन्द्रीय संस्कृत विद्यापीठ के प्राध्यापक डा. [illegible] श्री एवं दिल्ली विश्वविद्यालय के आधुनिक भाषा विभाग में गुजराती भाषा के प्रवाचक [illegible] डा. [illegible] सहायक भाषाओं में प्रथम [illegible] इंदिरा गांधी [illegible] के लिये [illegible] तथा [illegible] पुरस्कार एवं भी [illegible] [illegible] प्रमुख एवं गौण [illegible] में [illegible] उच्चमिलय [illegible] एवं पुरस्कारों का प्रावधान है।

मुझे यह सूचित करते हुए हर्ष होता है [illegible]

दिया गया।

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3 Chapter

होटल का नाम सनराईज है। अंग्रेज़ी में [illegible]। हम यात्रा से आये थे, थके मांदे होंगे, विश्राम का हमें अपेक्षा होगा यह सोच दूसरे दिन आने को कह श्रमता बागो हमसे विदा लेकर चला गई। एयरपोर्ट से होटल तक तथा होटल में पा जितना देर वह हमारा साथ रहा हेरों भार्ते करता रहा। ८७ वर्षीय उस वृद्ध महिला ने हमें बताया कि वह महर्षि महेश योगी की भक्त है तथा जब वह स्वीडन में था तो उसने स्टाकहोल्म के ध्यान-केन्द्र का एक 'कोर्स' किया था। उससे उसे अपार मनश्शान्ति मिला था। उसने अपने पर्स में अगरबत्ती का एक पिचका हुआ डिबिया पा रखा हुआ था। एयरपोर्ट से शहर का ओर आते समय हा उसने हमें उसे दिखाया था और कहा था कि हंगरा में ये चार्ज़ दुगुने हैं। मैंने इसे हा संभाल कर रखा हुआ है। अगरबत्ती तो एक प्रतीक था। भारतीय धर्म सम्बन्धी चीज़ों के प्रति उसका इस प्रकार का मोह देख हम अभिभूत हो उठे थे। होटल में पहुंचते हा हमने उसे एक अगरबत्ती का डिबिया (हम अपने साथ कुछेक ले गये थे मित्रों और परिचितों को भेंट करने के लिये हा) और रुद्राक्ष का माला दा। उसने बहुत भक्तिभाव से इन दोनों को ग्रहण किया, मानों उसे एक बहुत बड़ा उपलब्धि हो गई हो। बार बार उसने हमें धन्यवाद दिया और चल दा।

अगले दिन २४-७-१९७७ को नगर देखने का कार्यक्रम था। बस के टिकट पहिले हा ले लिये गये थे। ठीक नौ बजे हम उसमें सवार हुए। नगर के अनेक महत्वपूर्ण स्थान दें। बस का गाइड अंग्रेज़ी और जर्मन (दो तीन जर्मन यात्री भी साथ थे) में संक्षेप में सब बताता रहा। सम्पूर्ण नगर का एक झांकी हमें मिल गई। श्रीमती बागो निरन्तर साथ रहीं।

बुडापेस्ट मूलतः दो अलग अलग नगर थे। एक का नाम था बुडा और दूसरे का पैस्ट। बुडा अधिकांश पहाड़ियों पर बसा है और प्राकृतिक दृष्टि से अति रमणीय है और पैस्ट मैदानी क्षेत्र पर। बुडा और पैस्ट के बीच में दूना (अंग्रेज़ी नाम डेन्यूब) नाम का एक विशाल नदी बहता है। वहा दोनों को विभाजन रेखा है। उस पर अनेक पुल बने हैं जिनपर से एक से दूसरे में आना जाना होता है। कालान्तर में दोनों नगरों को मिलाकर प्रशासनिक दृष्टि से एक करा दिया गया और दोनों का नाम मिलाकर बुडापैस्ट यह एक नाम रख दिया गया।

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पेस्ट के भाग को और नदी से दूर का दूर हंगरी का विशाल एवं भव्य लोकसभा भवन है जिसकी शोभा देखते ही बनता है । पेस्ट की ओर एक प्राचीन दुर्ग एवं गिरजाघर है । दुर्ग में कुछ नौकदार बुर्जियां सी बना हैं । मैं बताया गया कि पहिले समय में यायावर लोग जहां जाते थे वहां तम्बू डाल लेते थे । ये बुर्जियां उन्हीं तम्बुओं के आकार पर बनाई गई हैं । पुराने गिरजाघर के ठीक सामने एक अत्यन्त नया एवं अत्याधुनिक, समस्त योरप में अपने ढंग का अनूठा, हिल्टन नाम का ~~स~~ होटल है । प्राचीन भग्नावशेषों, दावारों, स्तम्भों आदि पर वह बना है पर उन भग्नावशेषों को तदवस्था रहने दिया गया है । हंगरी के शिल्पियों का यह कमाल है कि समस्त भवन में बीच बीच में उन्हें इस तरह रखा है कि वे अवसर दीख जाते हैं । सारे भवन में उन्हें ओतप्रोत कर दिया गया है । एक तरह से उन्हें भी साजसज्जा के काम में अत्यन्त अद्भुत ढंग से ले आया गया है ।

पेस्ट में हमने वह ब्लाक भी देखा है जिसके एक ओर अद्भुतालय है और दूसरी ओर हंगरी के भूतपूर्व शासकों की लौह प्रतिमाओं की शृंखला है ।

तीसरे दिन, २५-७-१९७७ को हम सांस्कृतिक सम्बन्ध संस्थान, (इन्स्टिट्यूट आफ़ कल्चरल रिलेशन्स), (जिसके निमन्त्रण पर हम हंगरी गये थे) की उपाध्यक्षा प्रो० डा० वेरा गाथो से हम मिले । उन्होंने हमें प्रारम्भ से लेकर अब तक की हंगरी में भारतीय विद्या अध्ययन की प्रगति से अवगत कराया । लगभग दो घण्टे तक उनके साथ हमारा वार्तालाप चला जिससे हमारा बहुत ज्ञान-वर्धन हुआ और हमें बहुत उपयोगी सामग्री मिली । डा० गाथो एक अतीव प्रतिभाशालिनी एवं प्रबुद्ध महिला हमें लगीं । उन्होंने एम०ए० अंग्रेज़ी में किया है । साथ ही संस्कृत और हिन्दी पढ़ी हैं । पीएच्०डी० का उनका विषय 'गान्धी जी द्वारा भारतीय स्वातन्त्र्य आन्दोलन का नेतृत्व' था । वे भारत में रह भी चुकी हैं और उसकी अधुनातम साहित्यिक प्रगति से सम्यक् अवगत हैं । उन्होंने भारतीय भाषाओं की कतिपय प्रतिनिधि कहानियों का हंगेरियन भाषा में एक संकलन भी प्रकाशित किया है ।

उससे अगले दिन, २६-७-१९७७, को हम हंगेरियन अकेडेमी आफ़ साइन्सेज़ में गये । वहां के पुस्तकालय में डा० वायतुला नाम के एक सज्जन से हमारी भेंट हुई । वे संस्कृत के एक अच्छे विद्वान् हैं । उन्होंने बुडापेस्ट में रह कर ही अपना अध्ययन पूर्ण किया है । १९७१ में उन्होंने 'दशकुमारचरित में प्रतिनिधित्व सामाजिक सम्बन्ध' [illegible]

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वर्षों पुस्तकालय में कार्य प्रारम्भ कर दिया था। १९७५ और उनके पत्र को में १९७७ अक्तूबर में, ये भारत आये। बर्लिन, मास्को तथा यूरोप के अनेक देशों में नाना अन्तरराष्ट्रीय सम्मेलनों में उन्होंने भाग लिया है। उन्होंने सुप्रसिद्ध काश्मीरी लेखक क्षेमेन्द्र का 'समयमातृका' का हंगेरियन भाषा में अनुवाद किया है। ~~चौखि समयमातृका पुस्तकालय में है~~ (वे इसका एक प्रामाणिक संस्करण भी निकालना चाहते हैं। पं० विश्वबन्धु एवं डॉ० ~~शर्मा~~ ग्रन्थमाला में एक-एक बार प्रकाशित हो चुका है पर अपूर्ण रूप में ही। कहीं भी सम्पूर्ण ग्रन्थ की पाण्डुलिपि उन्हें नहीं मिली। टीकाकार को भी अपूर्ण ही ग्रन्थ मिला था क्योंकि टीका अपूर्ण ग्रन्थ पर ही उपलब्ध है। डा० वायतुला इसे पूर्ण ग्रन्थ को उस भाषा विषयक व्याख्यात्मक टिप्पणियों के साथ प्रकाशित करने की दिशा में प्रयत्नशील हैं।

सम्प्रति वे 'प्राचीन भारत में कृषि विषयक पारिभाषिक शब्दावली' पर कार्य कर रहे हैं। उन्हें अधार पुस्तकालय से 'कृषिस्तुति' नाम के कृषिशास्त्र के एक अद्भुत ग्रन्थ की पाण्डुलिपि मिली है जिसका वे अध्ययन कर रहे हैं। ~~इसमें~~ इसमें कृषि विषयक लगभग एक सहस्र उक्तियों का संकलन है। डा० वायतुला का अंग्रेज़ी अनुवाद, भूमिका और विस्तृत समीक्षण के साथ निकट भविष्य में इसे प्रकाशित करने की योजना है। अपने कृषि विषयक कार्य के क्रम में उन्होंने १९६०. में लन्दन से बिब्लियोथिका इण्डिका शोधकी ग्रन्थमाला के अन्तर्गत प्रकाशित 'कृषिपराशर' का भी गम्भीर अध्ययन किया है।

डा० वायतुला ने हमें बताया कि पुस्तकालय में बाहोस सहस्र पुस्तकें हैं जिनमें से भारत से सम्बद्ध पुस्तकों की संख्या छः-सात सहस्र के लगभग होगी। इन छः-सात सहस्र में भी चार सहस्र के लगभग ~~स्लाइन~~ संग्रह की हैं। जो ~~डॉक्टर~~ ने मूलतः हंगरी निवासी थे। उनके दो ग्रन्थ संग्रह थे, एक सरकारी और एक व्यक्तिगत। सरकारी संग्रह उन्होंने ~~ग्रीथाई~~ सरकार के तत्वावधान में तुर्कों में भेजे गए अभियान के प्रसंग में ~~ग्रीको~~ नामक पर स्थल से प्राप्त किया था। चूंकि वह सरकार की सहायता से प्राप्त हुआ था अतः वह सरकार (प्रशिया को) को दे दिया गया। उन दिनों जर्मनी पर प्रशियाई शासन था। वह आजकल जर्मन प्रजातान्त्रिक गणराज्य (जी०डी० आर०) की राजधानी बर्लिन का स्टेट्सो आफ साइन्सिज़ में सुरक्षित है। उनका निजी ग्रन्थसंग्रह उन्होंने अपनी मातृभूमि हंगरी को दे दिया जो आजकल हंगेरियन स्केडेमी आफ साइन्सेज़ में सुरक्षित है। ~~[illegible]~~ मिला हुआ।

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२७-७-१९७७ को हम हंगरी की सरकारी प्रकाशन संस्था 'ओयरोपा' की अध्यक्षा डा० कुरिम्फे सारा से मिले । वयोवृद्ध उन महिला ने हमें दो-अढ़ाई घण्टे के लगभग समय दिया और बहुत सी अपेक्षित जानकारी दी । वे उस दिन अवकाश पर थीं फिर भी हमारे लिए वे दफ्तर आईं । उनका यह स्नेह हमें गहरे तक छू गया । 'आपका यहां आगमन हमारे लिए एक विशिष्ट घटना है' (Your visit here is ~~one~~ event for us) मिलते ही कहे गये उनके इन शब्दों ने हमें अभिभूत कर दिया । उन्होंने जो जानकारी दी अधिकांश वही हम पहिले डा० वेरा गाल्फी से प्राप्त कर चुके थे । पर फिर भी उनके मुख से उसे पाना बहुत भला लगा । जिस कमरे में हमारी उनसे भेंट हुई उसकी खिड़की से लोकसभा भवन दीखता था । आयरोपा प्रकाशन संस्था और वह आमने सामने हैं । बातचीत का श्रीगणेश करते ही वे परिहास से बोलीं जब भी हमें कोई समस्या होती है तो हम सामने के लोकसभा भवन को देख लेते हैं । उन्होंने बताया कि उनकी प्रकाशन संस्था द्वारा, रामायण-महाभारत के संकलनों, कालिदास के ग्रन्थों, पंचतन्त्र, हितोपदेश, दशकुमारचरित, गीतगोविन्द आदि अनेक संस्कृत ग्रन्थों के हंगेरियन अनुवाद प्रकाशित किये जा चुके हैं । प्रत्येक अनुवाद ग्रन्थ की आठ-आठ, दस-दस हज़ार प्रतियां छपी हैं जो कि सभी समो बिक चुकी हैं । प्रकाशन साधनों के सीमित होने के कारण और अधिक प्रतियों का संस्करण प्रकाशित करना संभव नहीं हो सका है । हमें यह सब जानकर सुखद आश्चर्य हुआ था ।

संस्कृत ग्रन्थों के अधिकांश हंगेरियन अनुवादों की यह विशेषता है कि उनमें मूल संस्कृत के पद्य को पद्य में और गद्य को गद्य में अनूदित किया गया है । पर इससे भी बढ़ कर उनकी विशेषता है अनुवाद में भी मूल संस्कृत छन्दों को तदवस्थ रखना । यदि कालिदास ने उपजाति छन्द में लिखा है तो हंगेरियन अनुवाद भी उसी छन्द में है । यदि उसने मन्दाक्रान्ता छन्द में लिखा है तो हंगेरियन अनुवाद में भी उसी छन्द को प्रयुक्त किया गया है । यह हमारे लिए एक बिल्कुल नई बात थी । संस्कृत ग्रन्थों के समस्त विश्व में किये गये अनुवाद के प्रयासों में यह सर्वथा अनूठा है । अनुवाद अंग्रेज़ी में भी हुए हैं, जर्मन में भी और अन्य भाषाओं में भी । पर उनमें विदेशी छन्दों का प्रयोग है - ओड, सानेट आदि । हंगरी के अनुवादकों ने अथवा मुक्तकों में रचना की गई है । पर यहां एक अनुवाद है जिसमें मूल संस्कृत छन्द हैं । अपनी भाषा को तदनुसार ढाल दिया गया है ।

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स्थालीपुलाक न्याय से कतिपय उदाहरण नीचे प्रस्तुत किये जा रहे हैं --

कालिदास के मेघदूत का प्रथम श्लोक --

कश्चित्कान्ताविरहगुरुणा स्वाधिकारात्प्रमत्तः
शापेनास्तङ्गमितमहिमा वर्षभोग्येण भर्तुः ।
यक्षश्चक्रे जनकतनयास्नानपुण्योदकेषु
स्निग्धच्छायातरुषु वसतिं रामगिर्याश्रमेषु ।।

हंगेरियन अनुवाद --

पायातोलेग् हमॅगुलुगलो यदा तूंदेतॅलूज़ोत्
स्रोग्यॅस्तॅदोरॅ ऍलिशोतेल्त् ज़ोदुरानक्परंच ।
एलमॅत्कात् कोगरॅमॅतेऽनासेप्पोता सॅत्विज़ेनेल्
लोम्बुतोल् हुनासगिरि तॅतॅयेन्बुंतॅतॅरेत्लॅतोल्यॅ ।।

कालिदास के कुमारसम्भव का प्रथम श्लोक --

अस्त्युत्तरस्यां दिशि देवतात्मा
हिमालयो नाम नगाधिराजः ।
पूर्वापरौ तोयनिधी वगाह्य
स्थितः पृथिव्या इव मानदण्डः ।।

हंगेरियन अनुवाद --

ऍगिशॅतेनवूं हॅगॅतोरिजेसक्
हिमालयातहॅग कोमिरायत् ।
केतोचॅआन्कोजूत् कॅलॅतेष्ऊंगत् कोजूत्
लॉरॉऽलकॅनेक् ऍयेदॅल्मि ओर्म ।।

शुद्ध अनुवाद तैयार कराने के लिए अधिकारियों की ओर से सरस प्रयत्न किया जाता है । सबसे पहिले एक अनुवादक को अनुवाद करने के ग्रन्थ दिया जाता है । वह अनुवाद का प्रारूप तैयार करता है । तदनन्तर एक अनुवादक मूलग्रन्थ शब्दशः उस पर विचार करता है । उसके द्वारा जो अनुवाद स्वीकृत होता है उसे हंगेरियन साहित्य की तत्तद्विधा के मूर्धन्य लेखक को समीक्षार्थ भेजा जाता है । उसके द्वारा भी स्वीकृत होने पर [illegible] किया जाता है ।

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इस पद्धति से एक सीढ़ी से दूसरी सीढ़ी तक अनुवाद का परिष्कार होता जाता है। वह शुद्ध एवं प्रासंगिक होने के साथ-साथ विधा की दृष्टि से भी मंज जाता है और सहृदय पाठकों को रसास्वादन कराने में सक्षम हो जाता है। ग्रन्थ में मूलतृष्ठ के पोथे प्रारम्भिक अनुवादक से लेकर साहित्य की तद्विधा के विद्वान् तक के हरेक का नाम छपा रहता है। एक आदर्श अनुवाद तैयार कराने के लिए इससे अधिक प्रयास और क्या किया जा सकता है!

संस्कृत ग्रन्थों के हंगेरियन अनुवादों के अतिरिक्त अयरोपा प्रकाशन संस्था ने आधुनिक लेखकों की प्रतिनिधि कृतियों के संकलन भी प्रकाशित किये हैं। उन लेखकों की कृतियों के अंग्रेज़ी मूल अथवा अनुवाद से हंगेरियन अनुवाद किया गया है। हिन्दी कृतियों का अनुवाद मूल हिन्दी से हुआ है। जिन लेखकों की कृतियों का अनुवाद हुआ है उनमें विशेष उल्लेखनीय हैं श्री मुल्कराज आनन्द, श्री खुशवन्तसिंह, श्री गिरीश कर्नाड, श्री मोहन राकेश। निकट भविष्य में श्री बंकिमचन्द्र की 'पथेर पांचाली', श्री मणि बैनर्जी की 'पेट टेल्ज़', फूलगांवकर की 'कम्बेट आफ शैडो', श्री प्रेमचन्द की 'निर्मला' आदि ग्रन्थों के अनुवाद प्रकाशित करने की संस्था की योजना है। श्री जवाहरलाल नेहरू की 'डिस्कवरी आफ इण्डिया' का अनुवाद का कार्य भी चल रहा है। अनुवाद कर रहा हैं डा० वेरा गार्की।

२/६८-७-१९७७ को हम भारतीय दूतावास में गये जोकि बुडा क्षेत्र में है। एक ऊंची सी पहाड़ी पर वह बना है जिससे इसकी शोभा देखते ही बनती है। वहां कौंसलर श्री सेन से हम मिले। उनके लिए प्रो० बिस्की ने हमें पत्र भी दिया था। श्री सेन बुडापेस्ट नियुक्ति से पूर्व वार्सा में थे जहां प्रो० बिस्की से उनकी बहुत घनिष्ठता हो गई थी। इसके पश्चात् हम राजदूत श्री ए०के० दास से मिले। जब हमने उनसे चर्चा की कि हमने 'मुसलमानों का संस्कृत को देन' विषय पर नई दिल्ली में भाषण दिया था जिसकी अध्यक्षता तत्कालीन कार्यवाहक राष्ट्रपति श्री बी०डी० जत्ती ने की थी तो उन्होंने बहुत रुचि ली विषय में दिलचस्पी और कुछ अधिक जानकारी इस बारे में दी। उन्होंने बताया कि बंगाल के एक मुसलमान ने वेदों का अनुवाद बंगाली भाषा में किया है। तीन खण्ड इसके प्रकाशित भी हो चुके हैं जोकि कलकत्ता से उपलब्ध हो सकते हैं। उन्होंने यह भी बताया कि शहीदुल्ला नामक एक सज्जन कलकत्ता विश्वविद्यालय में संस्कृत पढ़ना चाहते थे। वहां के संकीर्ण विचारों के पण्डितों ने इसका विरोध किया और उन्हें प्रवेश नहीं दिया। श्री शहीदुल्ला ने [illegible] विश्वविद्यालय से [illegible] किया जिसमें उन्हें [illegible]

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मिली । उन्होंने संस्कृत पढ़ी और उसमें एम०ए० की । बाद में वे इटली विश्वविद्यालय में संस्कृत के प्राध्यापक नियुक्त हुए । इतने प्रभु एवं व्यापक ज्ञानभारो रखने वाले राजदूत से मिल हमें बहुत प्रसन्नता हुई ।

उसी दिन, २८-७-१९७७, को बुडापेस्ट विश्वविद्यालय की कोरोशी चोमा सोसाइटी के तत्त्वावधान में 'प्राचीन भारतीय चिन्तन में काल का स्वरूप' विषय पर मेरा भाषण था । सीधे दूतावास से हम वहां पहुंचे । वहीं भेंट हुई श्री विश्वविद्यालय के प्राचीन इतिहास विभाग की श्रीमती इल्दिको पुष्कस् से । तीन विषय में एम०ए० हैं । भारतीय विद्या, प्राचीन ग्रीक और रूसी भाषा । 'बुद्धपूर्वकालीन भारत के सामाजिक इतिहास' विषय पर उन्होंने अभी-अभी पीएच्०डी० की है । कुछ शोध-लेख उन्होंने प्रकाशित किये हैं । उनका विशेष उल्लेखनीय कार्य है + रूसी विद्वानों के०ए० एन्तोनोवा, ने०एन्०क्रेन्गाई लेविन तथा जी०जी०कोतोव्स्की द्वारा रचित 'भारत का इतिहास' ग्रन्थ का इश्तवान् मेयोर् के साथ संयुक्त रूप से अनुवाद ।

बुडापेस्ट में हमारी भेंट श्रीमती एवा एरादी नाम की एक अत्यन्त प्रतिभाशालिनी महिला से भी हुई जो अनेक वर्ष भारत रह चुकी थीं और हिन्दी बहुत अच्छी जानती थीं । वे बुडापेस्ट विश्वविद्यालय में हिन्दी की प्राध्यापिका हैं । उन्होंने डा० धर्मवीर भारती की १५ कहानियों का हंगेरियन अनुवाद किया है जो शीघ्र ही प्रकाशित होने जा रहा है । उन्होंने श्री कमलेश्वर की 'मांस का दरिया' कहानी का हंगेरियन में नाट्यरूपान्तर किया है जोकि मई, १९७७ में हंगेरियन आकाशवाणी से प्रसारित भी हुआ था । उन्होंने मुंशी प्रेमचन्द की निर्मला का हंगेरियन अनुवाद भी किया है जो निकट भविष्य में प्रकाशित होने जा रहा है । हंगरी में हिन्दी पढ़ाने वाली वे दूसरी प्राध्यापिका हैं । पहिले थे डा० आरपाद द देबेज़ेनी जो १९६४ में नियुक्त हुए थे । डा० एवा एरादी की नियुक्ति १९७५ में हुई थी । वे हंगेरियन भाषा में कविता भी लिखती हैं ।

जिन दिनों हम बुडापेस्ट में पहुंचे उन दिनों विश्वविद्यालय में अवकाश चल रहे थे । इसलिए कुछ विद्वानों से भेंट न हो सकी । विश्वविद्यालय के प्राच्यविद्या विभाग के अध्यक्ष ईरानविषय-विशेषज्ञ, लब्धप्रतिष्ठ विद्वान् प्रो० हरमता बाहर थे । शुक्लयजुर्वेद संहिता के यशस्वी समीक्षक संस्कृताध्यापक प्रो० तोशियो याबा भी बुडापेस्ट नहीं थे । पर उनसे विश्व संस्कृत सम्मेलन के प्रसंग से पेरिस में भेंट हो चुकी थी । हंगेरियन एकेडेमी आफ साइन्स के प्रो० जोज़ेफ वेकेर्दी हंगरी में ही कहीं थे पर बुडापेस्ट में नहीं । जिस दिन हमने प्रस्थान करना था उस दिन वे आ

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गये थे पर तब भेंट सम्भव नहीं थी । उन से न मिल पाने का वस्तुतः मैं दुःख रहेगा । हंगरी में वे इस समय सबसे बड़े संस्कृत विद्वान् हैं । उन्होंने दो रामायण और महाभारत के संकलन का हंगेरियन अनुवाद किया है । भगवद्गीता का अनुवाद वे कर चुके हैं । सम्प्रति महाभारत का अनुवाद शीघ्रता करने में लगे हैं । बहुत वर्ष पूर्व उन्होंने गीतगोविन्द का अनुवाद किया था । बातचीत के प्रसंग में डा० वेरा गाम्भीर्य ने बताया था कि एक बार उन्हें गीतगोविन्द के कतिपय मूल श्लोकों के विषय में पता करना था । पुस्तक उनके पास नहीं थी । उन्होंने दूरभाष पर ही वेकेदों से सम्पर्क किया । मूल उनके पास भी उस समय नहीं था । उन्होंने अपने अनुवाद के आधार पर सारे श्लोकों की पहिली पंक्ति बता दी थी । और यह तब था जबकि उनका अनुवाद अनेक वर्ष पूर्व प्रकाशित हो चुका था ।

बुडापेस्ट में स्थान करने में अब हमारे केवल दो ही दिन, शुक्र और शनिवार, जुलाई २६ और ३०, शेष रहे थे । ३१ को हमें चल देना था । जिन जिनसे हमने मिलना था उन उनसे मिल लिया था । सो सोचा कि हंगरी के दो तीन महत्त्वपूर्ण स्थान ही देख लिये जायें । तदनुसार हम शुक्रवार, २६-७-१९७७ को बुडापेस्ट से २० किलोमीटर दूर सुप्रसिद्ध सेन्तेन्द्रे नामक स्थान को देखने के लिए गए । वहां के रास्ते में ही हमने वह स्थान भी देखा जहां हंगरी के पुराने देहाती घरों को आज के नागरिक को उनका स्वरूप बताने हेतु प्रदर्शन के लिए रखा गया है । कच्चे घर, छाज, बरसा आदि सब चीजें हमें वहां दिखाई दीं । बासवीं सदी के प्रारम्भ में हंगरी के किसान का रहन-सहन किस प्रकार था उसकी एक झांकी हमें वहां मिली । हमें यह देख सुखद आश्चर्य हुआ कि भारत के और उस समय के हंगरी के किसान के रहन-सहन में बहुत समानता थी । घरों के पास ही बड़े बड़े भण्डार थे जिनमें पशुओं के लिए चारा व जाड़े के दिनों के लिए लकड़ी का संग्रह था । यह सब देखें बहुत भला लगा ।

हम अभी उस स्थान को देख ही रहे थे कि एक विचित्र घटना घटी । एक लड़की आगे बढ़ी और मेरी धर्मपत्नी से बोली आप सोमवती शास्त्री हैं ? धर्मपत्नी एक अपरिचित व्यक्ति के मुख से अपना नाम सुन विस्मित हुईं । अन्य दर्शकों की तरह वह लड़की भी अपने माता-पिता के साथ (जो कुछ दूर एक वृक्ष के नीचे विश्राम कर रहे थे) उन घरों को देखने आई थी । बातचीत के प्रसंग में उसने बताया कि हम एक भारतीय के यहां भोजन के लिए आने वाले थे । जिनके यहां हमें आना था वे उसके भी परिचित हैं । भारत से एक दम्पती आ रहे हैं यह जान आने के समय

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पर वह भी वहां पहुंच गई थी पर हमारे न आने से उसे निराशा हुई थी । आज जब हमें देखा तो उसकी षष्ठेन्द्रिय ने कहा कि हो न हो ये वही हैं और इसीलिए वह रुक बैठी । बात यह हुई थी कि एक भारतीय गृहिणी ने हमें अपने यहां भोजनार्थ निमन्त्रित किया था । हमने उनके निमन्त्रण को स्वीकार भी कर लिया था पर जिस दिन जाना था उस दिन धर्मपत्नी अस्वस्थ हो गई थीं । किंतु उनका घर बुडा की ओर पड़ता था । हम थे पैस्ट की ओर । बिना किसी की सहायता के पहुंचना कठिन था -- भाषा की कठिनाई । हमारी गाइड श्रीमती वागो भी अस्वस्थ थीं । इसलिए उनका साथ जाना भी सम्भव नहीं था । अकेले हम पहुंच नहीं सकते थे । इन कारणों से इस मौके पर हमें न पहुंच पाने की सूचना उन्हें देनी पड़ी । लड़की, साइमन नोरा, हमें मिलने की उत्सुकता से उनके घर पहुंची थी, पर निराश हो लौट गई थी । वहीं हमें संयोगवश उस दिन मिल गई थी । वह हमें अपने माता पिता के पास ले गई । उनसे परिचय कराया । उसके पिता हंगरी के दूरदर्शन में काम करते हैं । माता वहीं प्राध्यापिका हैं । वे अंग्रेज़ी नहीं जानते थे ॥ उनकी लड़की ही हमारे और उनके बीच दुभाषिये का काम करती रही । अल्पायु में ही उसकी इस प्रकार की दक्षता ने हमें चकित कर दिया । वह एक भारतीय के सम्पर्क में पहिले आ चुकी थी । उससे हिन्दी उसने सीखी थी । सम्प्रति वह संगीत का अभ्यास कर रही है । भारतीय शास्त्रीय संगीत में उसकी गहरी रुचि है । भारत में आकर वह उसे सीखना चाहती है । भारत के लिए उसके मन में अपार लगाव है । कु० नोरा एवं उसके माता पिता से हमने थोड़ी देर की बातचीत के बाद बिदा ली और कुछ ही समय में सेन्तेन्द्रे पहुंच गये ।

सेन्तेन्द्रे दुना नदी (अंग्रेजी नाम डेन्यूब) के मोड़ के दाहिनी ओर बसा हुआ १९७० की आबादी का एक छोटा सा नगर है । प्राचीन काल में इसका नाम उल्किसिया कैस्ट्रा था । तुर्कों के आक्रमण से भाग कर आये हुए सर्जियां और ग्रीस के शरणार्थियों ने इसमें शरण ली थी और इसे अपनी बस्ती बना लिया था । इसके आसपास के क्षेत्र में प्रागैतिहासिक काल के पन्द्रह से पच्चीस सहस्र वर्षों तक के अवशेष पाये गये हैं । इसकी कोसुथलाजोस गली में एक गिरजाघर है जो १७५६ से १७६३ के बीच बना था । एक सीढ़ी के द्वारा तेम्प्लोन् दोम्, गिरजाघर पहाड़ी, कहलाने वाली, पहाड़ी पर बने तेरहवीं शताब्दी के नगर के सब से पुराने गिरजाघर में पहुंचा जा सकता है । नगर में यत्रतत्र सैकड़ों गलियां और पुराना ढंग के बने मकान दीख जाते हैं । आधुनिकता में पला हंगरी का नागरिक उन्हें बड़ी कुतूहल और उमंग से देखता है और बाहर से आने

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वालों को दिखाता है । उसकी आंखों को चमक यह बात चुपके से किसी भी बाहरी व्यक्ति को बता जाती है कि आधुनिक परिवेश में रहने पर भी वह अपने अतीत से कितना जुड़ा है ।

उपर्युक्त प्राचीनतम गिरजाघर के पास ही शोवल नाम का एक अद्भुतालय है जिसमें बीसवीं शताब्दी के एक कलाकार की कलाकृतियां सजी हैं । मिट्टी से बनी विभिन्न मुद्राओं की उन कृतियों की सुषमा देखते ही बनती है । हमारी सहायिका श्रीमती वागो ने हंगेरियन भाषा में लिखे हर मूर्ति के विवरण का अंग्रेज़ी में अनुवाद कर हमें उसके स्वरूप और विषय-वस्तु से परिचय कराया जिससे हम उसका आनन्द लेने में पूरी तरह समर्थ हो सके ।

रास्ते में एक स्थान पर सौफ्टी आइसक्रीम बिक रहा थी । श्रीमती वागो और मेरी धर्मपत्नी उसे लेने को रुकीं । वहां इसके लिए लाइन लगती है । श्रीमती वागो लाइन में लगीं । अपनी बारी पर उन्होंने दो आइसक्रीम खरीदीं । बेचने वाले ने पूछा दूसरी किसके लिए है । श्रीमती वागो ने पास में खड़ी मेरी धर्मपत्नी की ओर इशारा कर दिया । बेचने वाले ने एक आइसक्रीम उसके हाथ में थमाई और बोला दूसरी अपने हाथ से उन्हें दूंगा । वे भारत से आई हैं । हंगरी के लोगों का भारत के प्रति प्रेम कहीं गहरे तक छू जाता है ।

सेन्तेन्द्रे के सब दर्शनीय स्थानों को देखते देखते सन्ध्या हो आई थी । लौटने का समय हो गया था । हमने भरे दिल से उस छोटे से सुन्दर नगरसे विदा ली और शीघ्र ही होटल लौट आये ।

दूसरे दिन ३०-७-१९७७, -- और यह हमारा हंगरी प्रवास का अन्तिम दिन था -- हम विश्वप्रसिद्ध बालातोना झील देखने गये । यह बुडापेस्ट से लगभग १५० किलोमीटर दूर है । साथ में अन्य दिनों की तरह थीं श्रीमती वागो । दो घण्टे में हम वहां थे । विशाल समुद्र की तरह दूर दूर तक फैली हुई अपार जलराशि । बीच में कहीं इक्की दुक्की नाव । जल में एक ठहराव । एक अंजीब सी शान्ति, एक अवर्णनीय सुख मिला उसे देखकर । एक पहाड़ी सी पर बना एक गिरजाघर था । उसे भी हमने देखा । फिर पहाड़ी की ऊंचाई से झील का साक्षात्कार किया । हमने पाया कि झील का जल थोड़ी थोड़ी देर में अपना रंग बदलता है । अभी हरा है, तो अभी नीला हो जायगा, अभी पीला है तो अभी जामुनी हो जायगा । अलग अलग दिशाओं में अलग अलग रंगों के जल के भाग (patches) सतरंगे इन्द्रधनुष की सी आभा बिखेर रहे थे । हम बहुत देर तक उस प्रकृति के एक विचित्र आश्चर्य को आंखों में भरते रहे ।

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हमने सुन रखा था कि गुरुदेव टैगोर भी हंगरी में आये थे। उन्हें हृदयरोग था। बालातोना का जल लाभकारी होता है इसलिए उसके पास वे कुछ समय रहे थे। उस महा-मनीषी के अपने देश में आगमन एवं निवास की चर्चा हंगरी निवासी बड़े गर्व से करते हैं। यह भी सुना था कि उन्होंने अपने हाथ से एक पौधा लगाया था। उसे देखने को हमें बहुत उत्सुकता थी। [illegible] बागी हमारे अनुरोध पर हमें वहां ले गई। पौधा अब वृक्ष का रूप धारण कर चुका है। उसी के नीचे गुरुदेव की एक प्रतिमा स्थापित की गई है। उसके सामने जो सड़क चली गई है उसका नाम गुरुदेव के नाम पर रखा गया है -- टैगोर शेतनी, टैगोर गली। गुरुदेव की प्रतिमा के दोनों ओर एक एक पत्थर लगा है। एक पर अंग्रेजी में उनकी लिखी पंक्तियां खुदी हैं और दूसरे पर उनका हंगेरियन अनुवाद। वे पंक्तियां इस प्रकार हैं --

When I am no longer on the earth, my tree
Get the ever-renewed leaves of ~~my~~ spring
[illegible]
The ~~past~~ did love ~~all~~ he lived.

Rabindernath Tagore
8th November, 1926

जब मैं इस पृथ्वी पर नहीं रहूंगा तो मेरे वृक्ष !
तुम्हारे स्रोत के सदा नये उगते प्याले पीने
खड़खड़ा कर यात्री से कह दें
कि कवि जब तक जिया उसने प्रेम किया ।।

रवीन्द्रनाथ टैगोर
८ नवम्बर, १९२६

हमारे लिए उस वृक्ष के दर्शन ~~तीर्थयात्रा~~ के समान थे। कवि ने अपने हाथों उसे रोपा था। बार-बार उसके पत्तों को हमने माथे से लगाया। कुछ क्षणों के लिए तो हमारे लिए अपने आवेग को रोकना कठिन हो गया था।

इसी पवित्र वृक्ष के पास समय समय पर आने वाले अनेक विशिष्ट भारतीयों ने पौधे लगाये। डा० ज़ाकिर हुसैन ने ६ जून, १९६९ को, [illegible] ने ६ अक्टूबर, १९७० को, श्रीमती इन्दिरा गान्धी ने २२ जून, १९७२ को तथा [illegible] फ़ख़रुद्दीन अली अहमद ने २९ सितम्बर,

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१९७५ को । इतने पेड़ पौधे लग जाने से वहां एक कुरमुट-सा बन गया है जिसे भारतीय कुरमुट (Indian grove) कहा जा सकता है ।

गुरुदेव की प्रतिमा से कुछ ही दूर कुछ स्टालनुमा दूकानें लगी हुई थीं । उनमें से एक में शीतल एवं उष्ण पेय (काफ़ी) बिक रहा था । लाइन लगी थी । मेरी धर्मपत्नी व श्रीमती वागी लाइन में लग गईं । मेरी धर्मपत्नी के आगे चेकोस्लोवाकिया से आया एक सज्जन था । उसने काफी का प्याला लिया और विक्रेता से मेरी धर्मपत्नी की ओर इशारा कर बोला उन्होंने जो लेना हो दे दो, पैसे इनके मैं दूंगा । ये भारतीय हैं । श्रीयुत हॉफ़मैन ओलोमिन नाम का वह व्यक्ति चेकोस्लोवाकिया से सपरिवार भ्रमणार्थ हंगरी आया हुआ था ।

शीतल पेय लेकर हम नहर के दूसरी ओर चले गये । एक अलग से स्थान पर मेरी धर्मपत्नी ने स्नान किया । श्रीमती वागी उसके लिए ड्रेस लाई हुई थीं । वहीं म्यूनिख से आई कुछ जर्मन महिलाएं भी स्नान कर रही थीं । उन्होंने उसे हाथ पकड़ पकड़ कर तैरना सिखाया । स्नानोपरान्त हम ने भोजन किया । नहर के किनारे किनारे अनेक स्थानों पर पेड़ के तनों को काट कर और उन्हें बीच से चीर कर आधे भाग को टेबुल की तरह से जमा दिया गया है । तने के कुछ भाग को जमीन में गाड़ कर बैठने के स्टूल के काम में लाया गया है । श्रीमती वागी हमारे लिए बहुत प्रेम से भोजन बना कर लाई थीं । अपनी ओर से उन्होंने खीर बनाने का भी प्रयास किया था ।

बालातोन नहर देखकर हम वापिस लौट आये । जहां कहीं भी हम गये वाहन का प्रबन्ध हमारे लिए सांस्कृतिक सम्बन्ध संस्थान की ओर से किया गया था ।

इससे अगले दिन, ३१-७-१९७७, हमने बुडापेस्ट से विदा ली और भारत को आने की दिशा में प्रथम चरण के रूप में रोम में आ पहुंचे । वहां ~~एयरपोर्ट पर हमारे प्रिय मित्र वैनिस विश्वविद्यालय के हिन्दी विभाग के अध्यक्ष डा० लक्ष्मणप्रसाद मिश्र हमारी प्रतीक्षा कर रहे थे । वे हमें अपने घर ले गये जहां हम दो दिन रहे ।~~ ३ अगस्त को हमने भारत के लिए प्रस्थान कर दिया ~~। [illegible]~~

अपने रोम प्रवास में हमने वहां के कुछ दर्शनीय स्थान देखे । जिनमें विशेष उल्लेखनीय ~~हैं~~ वैटिकन सिटि[illegible] । उनकी विशालता और सुषमा अद्वितीय थी ।

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रोम में मैं -- मेरी अगवानी मेरे मित्र ने की थी - वयोवृद्ध भारतीय विद्या विशेषज्ञ प्रो० टूच्ची से भी मिला । सम्पर्क के प्रभारी थे प्रो० मि० । भेंट के समय वे स्वं उनके एक अन्य मित्र मेरे साथ थे ।

रोम का स्टेशन [illegible] कुछ [illegible] भारत। विदेश का अन्तिम प्रवास था। इसके पश्चात् स्वदेश-लौट आए । शेष में वे आये उन अनेक मधुर स्मृतियों को जो आगामी वर्षों में हमारे मानस में एक अपूर्व मिठास घोलता रहेगा ।

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मेरी टांग की हड्डी टूट जाने पर भी मैं मुसकराता रहा
लोगों ने समझा मैंने पी रखी है ।

इटली के वरिष्ठ भारतीय विद्या विशेषज्ञ प्रो० टूची

(डा० सत्यव्रत शास्त्री)

अपनी योरुप यात्रा के अन्तिम चरण में मैं रोम में रुका । मेरे अभिन्न मित्र वेनिस विश्वविद्यालय में हिन्दी के प्राध्यापक प्रो० लक्ष्मणप्रसाद मिश्र ने मिलने पर मुझे बताया कि मेरे रोम आने की बात उन्होंने प्रो० टूची से की थी और उन्होंने स्वयम् अपनी ओर से मुझ से मिलने की इच्छा प्रकट की है । मेरी रोम आने की पूर्व निर्धारित तिथि वह १२ अगस्त थी । प्रो० मिश्र से इसके विषय में मालूम होने पर उन्होंने वह तिथि मुझसे मिलने के लिये निश्चित कर रखी थी। ~~और अन्य किसी से मिलने का समय उसके लिये निर्धारित नहीं किया था ।~~ पर मेरे कार्यक्रम में कुछ अपरिहार्य कारणों से परिवर्तन हो गया जिससे मुझे दस-ग्यारह दिन पहिले ही रोम आना पड़ा । मेरी प्रो० टूची के दर्शनों की उत्कण्ठा और उधर से उनकी भी उत्सुकता जान प्रो० मिश्र ने दूरभाष मिलाया और प्रो० टूची को मेरे निर्धारित समय से पूर्व आने की सूचना दी एवं यह बताते हुए कि अगले ही दिन मध्याह्न में मुझे जाना है, समय मांगा । उन्होंने अपराह्ण का समय सुझाया । प्रो० मिश्र एवं उनके एक अन्य मित्र के साथ मैं विश्व की एक महान् विभूति के चिराकांक्षित दर्शनों के लिये चल पड़ा ।

प्रो० टूची रोम से बाहर सन पोलो देई केनेले रेई नामक एक गांव में रहते हैं जो कि अतीव रमणीय पहाड़ियों के बीच बसा है । एक घुमावदार सड़क वहां तक चली गई है । दूर तक फैली हुई घाटी, वृक्ष-वनस्पतियों की समृद्धि, रोम के शोर-गुल की तुलना में एक अजीब सी निस्तब्धता और भरा अलसाया जीवन उसकी शोभा में चार चांद लगा देते हैं । पौन घण्टे में ही हम लोग प्रो० टूची के घर में थे । आगे बढ़कर उन्होंने हमारा स्वागत किया और ज्योंही अपना अपना आसन हम लोगों ने ग्रहण किया, वार्तालाप का श्रीगणेश हो गया । प्रो० टूची ने बताया कि उनके पास अनेक दुर्लभ ग्रन्थों की पाण्डुलिपियां हैं जो उन्हें भारत, तिब्बत, नेपाल आदि देशों से प्राप्त हुई थीं । उनकी इच्छा है कि उनके जीवन काल में उनके संस्करण-सम्पादन का समुचित व्यवस्था हो जाय । इस कार्य के लिये उन्हें

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मेरा सहयोग अपेक्षित है । उन्होंने कहा कि पाण्डुलिपियां शारदा आदि विभिन्न लिपियों में लिखी हैं । सबसे पहिला काम उनका देवनागरी रूपान्तर होगा । तदनन्तर पाठ-योजना तथा भूमिका का प्रश्न होगा जिसमें हम दोनों का परस्पर सहयोग नितान्त उपयोगी रहेगा । मैंने उन्हें अपनी ओर से पूर्णतया आश्वस्त किया कि जहां तक मेरे सहयोग का प्रश्न है वह उन्हें सदा उपलब्ध रहेगा । जो भी कार्य इस पवित्र योजना में मैं कर पाऊंगा उसे मैं अपना धन्यभाग्य समझूंगा ।

बातचीत आगे बढ़ी । प्रो० टूची ने कहा कि वे अब वृद्ध हो चुके हैं इसलिये उन्हें उन्मत्त दुर्लभ पाण्डुलिपियों के प्रकाशन की चिन्ता है । उनका शरीर भी ठीक नहीं रहता । अभी हाल की ही बात है कि वे पहाड़ पर चढ़ रहे थे । बरसात हो के चुकी थी । भूमि में नमी आ गई थी । एक पत्थर अपने स्थान से हिला और लुढ़कते लुढ़कते उनकी टांग से आ टकराया । गहरी चोट आई । टांग की हड्डी टूट गई । फिर भी मैं मुसकराता रहा । लोगों ने समझा कि मैंने पी रखी है । हस्पताल में दाखिल हुआ । मेरी टांग पर पलस्तर चढ़ना था । डाक्टर मुझे देखने आया पर उसके मुझे अभिवादन करने से पूर्व मैंने उससे कुशल समाचार पूछा । अपनी ओर से पहिले 'हाऊ डू यू डू' मैंने कहा । डाक्टर अचम्भे में पड़ गया और कुछ क्षण तक मुझे एक टक देखते हुए जहां का तहां खड़ा रह गया । उन्होंने कहा कि अपने शारीरिक कष्ट को अनुभव न करना मेरी एक प्रकार की प्रवृत्ति सी बन गई है । उन्होंने बताया कि आठ बार जीवन में उन्हें चोटें लग चुकी हैं । कभी पर्वत पर चढ़ते हुए, कभी घुड़सवारी करते हुए । अभी वे चौदह या पन्द्रह बरस के ही थे कि उनकी सभी पसलियां टूट गई थीं । बाद में वे ठीक हो गईं पर इस प्रकार कि उनकी हर दो पसलियां में एक दूसरे से जोड़ हैं । दो बार गर्दन की नसें भी टूट चुकी हैं । फिर भी प्रो० टूची ने कभी अवसाद को अपने पास फटकने नहीं दिया । उन्हें कुछ वर्ष पूर्व दिल का दौरा पड़ा था जिससे वे दुर्बल हो गये हैं । उनका कहना है कि जब भी वे बहुत अधिक काम करते हैं -- कभी कभी वे रात को आठ बजे से ज्यों काम प्रारम्भ करते हैं तो रात के एक बजे तक करते ही जाते हैं -- तो उनका रक्तचाप बहुत बढ़ जाता है । तब वे पर्वतारोहण के लिये निकलते हैं । और इसके पश्चात् उनका रक्तचाप बहुत नीचे आ जाता है -- लगभग सामान्य स्थिति में।

उनकी अवस्था इस समय ८४ वर्ष है । जहां तक लौकिक सम्मान का प्रश्न है देश और विदेश का बड़ा से बड़ा सम्मान उन्हें मिल चुका है । भारत ने उन्हें नेहरू पुरस्कार

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अर्पण किया है तो पाकिस्तान ने उन्हें हताले-इम्तियाज़ की उपाधि से विभूषित किया है। त्रिभुवन विश्वविद्यालय, नेपाल ने यदि उन्हें महाविद्यावारिधि का पद दिया है तो इण्डोनेशिया ने उन्हें विद्यांग कहा है। देशविदेश के अनेक विश्वविद्यालयों ने उन्हें डी० लिट्० की सम्मानित उपाधि प्रदान की है। उनकी जन्मभूमि इटली ने १९७२ में प्रीभिमोमेदाग्ली द' ओरो कहा है। अगर इसपर भी वे निरन्तर स्वाध्याय रत हैं तो किसी लौकिक मान सम्मान के लिये नहीं। वह उनका जीवन का क्रम बन गया है, उनके श्वास प्रश्वास में बस गया है। उन्होंने वास्तव में विद्या को अजरामरत् मान लिया है जिसके कारण उनकी साहित्य साधना अनुकरणीय बन गई है।

वे रोम की सुप्रसिद्ध इस्सिमो नामक प्राच्यविद्या की सुप्रसिद्ध संस्था के प्रवर्तकों में हैं और आज की बढ़ती उमर और गिरते स्वास्थ्य में भी उसका कार्यभार संभाले हुए हैं। वे इटली में भारतीय विद्या के अध्ययन के क्षेत्र के भीष्मपितामह हैं। उन्होंने अनेकानेक ग्रन्थ लिखे हैं। नाना ग्रन्थों का संस्करण सम्पादन किया है। शतशः शोध-लेख प्रकाशित किये हैं। वे स्वयं में एक संस्था हैं। उनकी कृतियों में 'ले स्टोरिया देल्ला फिलोसोफिया चाइनीज़ एण्टिका', 'प्री दिङ्नाग बुद्धिस्ट टेक्स्ट्स फ्रोम चाइनीज़ सोर्सिज़', 'डाविट्नुज़ आफ़ मैत्रेय (नाथ) एण्ड असङ्ग' के अतिरिक्त सात खण्डों का 'इण्डोतिबेतिका', तीन खण्डों का 'तिबेतन पेण्टिड स्क्रोल्स', तीन खण्डों का 'माइनर बुद्धिस्ट टेक्सट्स' आदि विशेष उल्लेखनीय हैं।

आजकल वे स्वात के प्राचीन मकबरों पर काम कर रहे हैं। उन मकबरों की अपनी विशेषताएं हैं। प्रो० टूची उन्हीं का अध्ययन कर रहे हैं। प्रत्येक मकबरे पर एक के ऊपर एक करके तीन पत्थर रखे मिलते हैं। प्रो० टूची का विचार है कि कदाचित् वे त्रिमूर्ति - ब्रह्मा, विष्णु और महेश का प्रतिनिधित्व करते हैं। किंच वे मकबरे पानी के आसपास पाये गये हैं। इसमें कदाचित् स्वातनिवासियों की एक विशेष प्रकार की धारणा कारण रही होगी। उन्होंने यह भी कहा कि स्वात के लोग सूर्य पूजक थे। मकबरों पर उसका प्रतीक बना मिलता है। किंच अश्व की पूजा भी स्वात में प्रचलित थी। मकबरों में मानव अवशेषों के साथ अश्वों के अवशेष भी पाये गये हैं। कभी स्वात चीन के अधीन था। बाद में यह तिब्बत के अधिकार में चला गया। इसके पश्चात् यह अफ़गानिस्तान की अधीनता में आ गया।

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मेरी बहुत दिनों की इच्छा थी प्रो० टूची का चित्र प्राप्त करने की । तदर्थ मैंने उनसे प्रार्थना की । उन्होंने कहा मुझे चित्रों से घृणा है । केवल दो चित्र मैं अपने पास रखता हूं । उनमें से एक है गुरुदेव टैगोर का जिनकी सत्संगति में मैंने ११ मास शान्तिनिकेतन एकान्त में बिताये थे । तब उन्हें बीते दिनों के अपने मित्रों की याद आ जाती है, डा० चक्रवर्ती की, डा० सुरेन्द्रनाथ दासगुप्त की, डा० मजूमदार की, डा० राधाकृष्णन् की । वे बताने लगते हैं कि वे शान्तिनिकेतन से कलकत्ता आ गये थे जहां वे कुछ वर्ष प्राध्यापक रहे । फिर बनारस आ गये जहां रह कर उन्होंने वसुबन्धु की तर्कभाषा के चीनी अनुवाद से उसे मूल संस्कृत रूप प्रदान किया । फिर उन्हें मेरी चित्र विषयक प्रार्थना का ध्यान हो आता है । उन्होंने कहा कि जहां तक मेरे अपने चित्रों का प्रश्न है वे उन्होंने फाड़ डाले । यह कहकर उन्होंने धर्मपत्नी की ओर देखा । वे वार्तालाप के समय निरन्तर उपस्थित रहीं थीं और अतीव स्नेह से चाय और जलपान उन्होंने हमें दिया था । वे भीतर गईं और कुछेक चित्र जो न जाने कैसे फटने से बच गये थे ले आईं । उनमें एक डा० राधाकृष्णन् के साथ, एक श्री नेहरू के साथ तथा एक रोम स्थित भारतीय राजदूत श्रीमती रुक्मणी मेनन के साथ था । उनका अपने अकेले का मात्र एक चित्र था और उसे भी मैं ले आया । उसके पीछे प्रो० टूची ने भाव विभोर हो लिखा 'आपके माध्यम से मैं अपनी आध्यात्मिक जन्मभूमि को अपनी श्रद्धा और स्नेह प्रेषित कर रहा हूं । आपका प्रशंसक और मित्र ।' मैं इस उपहार को पा कृतकृत्य हो गया और प्रो० टूची से कहा कि यह मेरे लिये सर्वोत्तम स्मृति चिह्न है । इस पर प्रो० टूची की टिप्पणी थी 'सर्वोत्तम स्मृति चिह्न तो आपका यहां आगमन है ।' उनकी उदारता और नम्रता कहीं मुझे गहरे तक छू गई ।

समय बहुत हो गया था । मन तो नहीं कर रहा था फिर भी जाना तो था ही । उठने को हुआ तो प्रो० टूची ने कहा कि जाने से पहले मैं चाहता हूं कि आप ऊपर की मंजिल से घर के पिछवाड़े की पहाड़ी घाटी को देखें । तदनुसार हम ऊपर की मंजिल में गये । खिड़की खुली थी साथ ही सामने की विशाल घाटी भी । अपूर्व सुषमा छिटकी पड़ रही थी । कुछ क्षणों के लिये मैं उसमें खो गया । फिर सोते से जगा और प्रो० टूची के और उनकी धर्मपत्नी के पीछे पीछे एक कमरे में से होता हुआ दूसरे कमरे में जाने लगा ।

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ऐसा मालूम पड़ा किसी म्यूज़ियम में आ गया होऊं । कहीं कोई नेपाल की मूर्ति थी कहीं तिब्बत का या और कहां का कपड़े पर बना चित्र; कहीं टोकियो से लाया गया कोई काष्ठ प्रतिमाओं का खण्ड था तो कहीं अन्य किसी देश कोने से लाई गई भैरव की क्रोध मुद्रा में मूर्ति । अपने घर को कोई व्यक्ति इस ढंग से रख सकता है इसकी मैंने कल्पना नहीं की थी । पर कृषियों की जीवन प्रक्रिया अलौकिक ही होती है । और प्रो० टूची आधुनिक ऋषि हैं ।

घर देख कर नीचे आया । विदा होने का समय आ गया । प्रो० टूची से मैंने कहा कि मुझे महाकवि बाण की कादम्बरी के वे शब्द स्मरण आ रहे हैं जो उन्होंने शुकनास के द्वारा उपदेश दिये जाने पर चन्द्रापीड़ के सम्बन्ध में कहे थे -- चन्द्रपीड: प्रक्षालित इव -- स्वच्छीकृत इव निर्मृष्ट इव... पवित्रीकृत इव प्रीतहृदयो मुहूर्तं स्थित्वा स्वभवन-मात्रेगाम -- चन्द्रपीड़ को लगा जैसे वह धुल गया हो, उसे मांज दिया गया हो, वह पवित्र करा दिया गया हो । प्रसन्न मन से घड़ी भर कर वह अपने घर आ गया । मैंने प्रो० टूची से कहा कि आज मुझे भी यही लग रहा है । वे बोले आपके मुख से संस्कृत शब्दों को सुनना मुझे बहुत भला लगा । संस्कृत सुमधुर भाषा है । इसके पश्चात् मैं घर से बाहर आ गया । साथ में थे आये प्रो० टूची और उनकी धर्मपत्नी । कार में बैठने से पहिले उन्होंने संस्कृत में कहा -- भवदर्शनेन अतीव प्रफुल्लितं मे हृदयम् -- आपसे मिलकर मेरा हृदय बहुत प्रफुल्लित हुआ है । मैं गद्गद हो उठा । फिर कार में बैठते बैठते उन्होंने बार बार कहा पुनर्दर्शनाय । कार आगे आगे भागी जा रही थी और मेरा मन दौड़ा जा रहा था उस ऋषि के पुनर्दर्शन करने के लिये जिसके साथ कुछ अमूल्य क्षण मैंने जिये थे ।

रोम का रचना पर प्रतीक सुख, प्रवास हमारे सोच पर अनाहत की
प्रथम स्वाक्षरी बड़ी थी। इसके पश्चात् हम स्वदेश लौट आये।
और साथ में ले आये उन अनन्य मधुर स्मृतियों को जो सदा
हमारे जीवन में मिठास घोलती रहेंगी।

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Welcome speech delivered by Professor Satya Vrat at the reception of Professor Sarup Singh on his appointment as Vice-Chancellor, University of Delhi, held in the Department of Sanskrit on 24.3.1971.

Professor Sarup Singh,

It is a matter of profound satisfaction for us that we have you in our midst this afternoon as our Vice-Chancellor. You are our old friend and colleague. Your occupying the highest academic office of the Vice-Chancellor of the University of Delhi has filled us with pride and pleasure.

You are well known for your qualities of head and heart. You are a fine scholar, an incisive critic and an able administrator. Your humour and amiable disposition endear you to all. Being a teacher yourself you know their problems and try to solve them with an understanding and a sensitive mind. Though a scholar of English literature you are essentially Indian. You love Indian civilization, Indian culture, Indian values and it is here that we find you closest to us. Your understanding of Indian literature is deep and profound. Your love for Sanskrit, the repository of Indian culture and civilization, almost borders on reverence. To have you at the helm of affairs in the University is for us its own satisfaction, a joy that comes rarely in one's life time.

You are perhaps aware, Sir, our Department is as old as the University itself having come into existence in 1922, the year the University came into being. Initially for two years it had no post-graduate student. In 1924, a student in M.A. was admitted and the Department's post-graduate wing came into being. According to the practice then prevailing a seniormost teacher from among teachers of the subject in constituent colleges used to be the teacher-in-charge of that subject in the University. The University at that time had no staff of its own. It, however, recognized some of the senior teachers of a subject working in colleges as Readers. In Sanskrit there were

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three Readers: Mahamahopadhyaya Lachhmi Dhar Shastri Kalla of St. Stephen's College, Mahamahopadhyaya Harnarain Shastri of Hindu College and Dr. N.N. Chaudhuri of Ramjas College. Mahamahopadhyaya Lachhmi Dhar Shastri Kalla by virtue of his seniority was the Head of the Department. The post-graduate classes in our subject were held in the St. Stephen's college at that time. Dr. N.N. Chaudhuri of Ramjas College took over as Head of the Department from MM Dr. Lachhmi Dhar Shastri in 1949. The Department in the University proper came into being with the creation of the post of a Reader in 1953. Dr. N.N. Chaudhuri of Ramjas College who was already working as Head of the Department was appointed the first Reader. In 1955 another post of that of a Professor was created. Dr. N.N. Chaudhuri was appointed the first Professor. Our position is thus very clear, Sir. As a subject in the University we are some forty-eight years old and should be celebrating the Golden Jubilee along with the University in 1972 but as a Department in the University proper we are only eighteen years old, the first post having been created in the University, as stated earlier, in 1953. For years and years the main function of the Department had been to provide instruction in under-graduate and post-graduate courses. Research came to occupy its attention fairly late. Dr. Ram Gopal of Chandigarh was the first Ph.D. of the Department in 1953-54. Dr.(Mrs.) T.S. Rukmani of Indraprastha College, Delhi, was the second Ph.D. of the Department in 1958-59. It is interesting to note incidentally that there was a gap of four years between the first and the second Ph.D. of the Department. Even as late as the fifties there used to be only 5 or 6 students in M.A. and 1 or 2 students in Ph.D. This state of affairs continued for a number of years till there was a marked improvement in numbers in early sixties.

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With each subsequent year the number of post-graduate and research students has gone on increasing. By way of illustration the following figures of the Sanskrit students in various courses during the last few years may well be reproduced here:

	Year	No. of students	Percentage of increase
B.A.(Pass):	1965-66	1686	-
	1966-67	1822	8.07
	1967-68	2197	20.6
	1968-69	2532	15.3
B.A.(Hons.)	1965-66	353	-
	1966-67	395	12
	1967-68	432	9.4
	1968-69	451	4.4
M.A. :	1965-66	168	-
	1966-67	192	14.3
	1967-68	218	13.5
	1968-69	262	20.2

From an old small Department we have now grown to a big Department of some 300 post-graduate and 150 research students. The number of our colleagues in the colleges too has registered a steep rise. We are now one hundred and thirteen teachers of Sanskrit both in the colleges and the University. This phenominal increase in number, which is highly gratifying in itself, we look upon, Sir, as an index of the growing popularity of Sanskrit in our University, a point to be specially noted in the context of the loss of popularity it has suffered in other centres of learning. This increase we also welcome for its potential in providing us with the much needed human resources in forging ahead with many of our research schemes and projects.

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The Department attaches the highest importance to post-graduate teaching and research, two of its primary responsibilities. It would like its post-graduate teaching to be thoroughly reoriented and overhauled. It is making efforts to instil in the minds of its students a desire for independent reading. From the next academic year it would endeavour to provide its post-graduate students the reading material pertaining to different texts and topics in the form of an annotated bibliography wherein all the books and articles useful for the students would be listed. Our belief is that even if 10% of the students develop the habit of going to the library and consulting the books and the periodicals, our efforts would have more than succeeded.

We have an association of the post-graduate students in the Department called the Svadhyaya Mandala which meets once a week. In it our students read and discuss papers. It is the students themselves who conduct the meetings. This is to inculcate the spirit of initiative and leadership in our young boys and girls who would be our leaders of tomorrow. Under the auspices of this very association we would like to organise seminars on special problems where the participants would be primarily our post-graduate students. This will provide them with the necessary forum for free and frank discussions on problems of literature.

We are a Department, Sir, where the largest number of post-graduate teachers is drawn from the colleges. Out of the 43 teachers participating in the post-graduate teaching as many as 40 come from the colleges. For their convenience and for the convenience of post-graduate and research students a good compact reference library in the Department is an absolute necessity. The Department is trying to organise one and that too at the earliest.

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A good library is a sinequanon of studies and researches. The Sanskrit section in the University library is not what it should be. A lengthy communication from the Department has gone in this connection to the Librarian, who, I am told, is at the moment looking into it.

Now coming to research Sir, I first of all would like to express my grateful thanks for the permission and the necessary financial assistance by the University for the publication of a research journal by our Department. This one single thing will take the name of the Department on to the research map of the world. The journal will be a half-yearly publication of 150 pages in royal octavo size and include in it apart from research articles sections on select contents from oriental journals, information about research activities in this and other Universities and centres of research as also book reviews. The Inaugural Issue of the journal, to be known as the Journal of the Department of Sanskrit, University of Delhi, should be out sometime in July whenwe reassemble after the summer vacation. This will come in the form of the fulfilment of the long-felt desire of the Department.

I also take this opportunity of expressing my grateful thanks Sir, for your agreeing to my suggestion of constituting a research sub-committee for the Department consisting of such eminent Indologists as Dr. Suniti Kumar Chatterji, Dr. V. Raghavan and Dr. A.D. Pusalkar. The Sub-Committee is likely to meet sometime in April and draw up research plans for the Department. There are centres in the country, Sir, much smaller than ours, which have their own publication series and wherein work on one or the other research projects is being carried on. The Bhandarkar Oriental Research Institute has just concluded work on the prestige project of the critical edition of the Mahabharata. Work on the

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critical edition of the Ramayana and the Puranas is being carried on in the Oriental Institute, M.S. University, Baroda, and the All India Kashiraj Trust, Varanasi respectively. The Deccan College, Poona and the Oriental Research Institute, University of Mysore, have taken upon themselves the task of bringing out the Sanskrit Dictionary on Historical Principles and the Dictionary of the Technical Terms in the Alamkara Sastra respectively. The University of Madras under the inspiration of Dr. V. Raghavan has been engaged for years now on the mighty project of bringing out the New Catalogus Cataloguram of Sanskrit works. A project like the one taken up by the centres mentioned above may well be taken up by our Department which on account of its human resources may be expected to show quicker results.

There are quite a few very important fields, Sir, wherein practically no work has been done so far. It will surprise you to know that there is no authentic critical edition even of such a well known text as the Abhijnanasakuntala (popularly called Sakuntala Nataka) of Kalidasa. The work was entrusted by the Sahitya Akademi to Dr. S.K. Belvelkar a few years back. Dr. Belvelkar died when it was half way through. The Akademi brought out the incomplete work itself. And that was the end of the matter. It will again surprise you to know Sir, that while we have the historical grammars of Pali, Prakrit and Apabhramsa which are much later phenomena linguistically speaking there is no work on historical grammar of the mighty Sanskrit language. There is no work either on Sanskrit syntax and Sanskrit semantics in its diachronic aspect. The preparation of the critical editions of thousands of Sanskrit Mss. found in various Ms. libraries of India and abroad as also various Mathas and private collections, a study of numerous Sanskrit inscriptions discovered in India, Ceylone and South-East Asia, the preparation of the bibliographies and

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word-concordances of Sanskrit classics, a critical survey of the work done in the field of Indology in various Indian and foreign languages, the preparation of the linguistic, literary and cultural studies of important Sanskrit works, the bringing to light of quite a few significant but obscure Sanskrit texts on art, architecture, town-planning, agriculture, horticulture, sericulture, mathematics, the natural and the physical sciences and the science of military warfare are the various fields in which work can profitably be undertaken.

Now a word, Sir, with regard to the introduction of the oriental wing or the Oriental Faculty in the Department. With a big project on our hands we would certainly like to have the benefit of the guidance and assistance of some of the most eminent Pandits, the repositories of traditional lore who would be in a position to interpret for us some of the abstruse and abstract of the Shastras. Quite a few universities in India do have even now either separate colleges of Oriental learning or oriental wings in their Departments of Sanskrit. We solicit your good offices, Sir, for introducing this wing in our Department. With this the work of the Department will gain in depth and profundity.

The centres which have carved out a niche for them have done so by their researches and research publications. The Gaekwad Oriental Series, the Trivendrum Sanskrit Series, the Sarasvati Bhawan Texts, the Calcutta University and Sanskrit College Series have become by now a bye word for critical scholarship in the oriental field. A series of high quality publications from our Department would give the prestige which it needs in occupying its rightful place among some of the prestigious Departments of Sanskrit in other universities.

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A word is due here about Sanskrit Sodha Parisad, the association of the teachers and the research scholars of the Department where papers are read and discussed at monthly meetings, an essay competition is conducted annually, felicitation functions in honour of the recepients of the Ph.D. degree or winners of prizes or awards in a year are organized. It is proposed to widen the field of the activities of the Parisad by organising a series of lectures under its auspices on research technique and methodology which may well be published later.

Sanskrit is not a subject, Sir, in the sense the other subjects are. It represents the cumulative wisdom of the ages. It includes in its gamut Religion, Philosophy, Linguistics, Literature and even technical sciences. To interpret this wisdom to the present day world is a task that Dame Destiny has cast on us. We are conscious of the stupendousness of it, the enromity of its dimensions but we assure you, Sir, we shall try to do all we can to come up to your expectations. We have the necessary spirit, the will to do a thing, the desire to grapple with problems, the mind to dig down to the root of things. We may have limited resources but we certainly have an unbounded faith in our Destiny under your inspiring leadership.

I have spoken enough, Sir, perhaps, more than enough. This was very natural, for, when a person whom one admires most obliges us by his presence, the ideas come crowding into the mind and so do the words to the mouth. You charm everyone, Sir, who comes into contact with you. We love you as much as we adore you and in your appointment as the highest executive of the University we feel immense joy and happiness.

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२ मार्च, १९७३ को संस्कृत विभाग, दिल्ली विश्वविद्यालय द्वारा आयोजित संस्कृत नाट्य समारोह के अवसर पर संस्कृत विभागाध्यक्ष डा० सत्यव्रत शास्त्री का अभिभाषण

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आदरणीय श्री सिद्धेश्वरप्रसाद जी, माननीय कुलपति प्रो० सरूपसिंह जी, उपस्थित विद्वद्वृन्द एवं छात्रगण,

आज आप सबका इस संस्कृत नाट्य समारोह के अवसर पर स्वागत करते हुए मुझे अत्यन्त प्रसन्नता का अनुभव हो रहा है । यह वर्ष विश्व-विद्यालय का स्वर्ण जयन्ती वर्ष है । प्रस्तुत नाट्य समारोह इसी उपलक्ष्य में आयोजित किया जा रहा है ।

इस अवसर पर केन्द्रीय बृहदुद्योग उपमन्त्री आदरणीय प्रो० सिद्धेश्वर जी उपस्थित हैं यह हमारे लिये और भी हर्ष का विषय है । ये भारतीय संस्कृति के अनन्य प्रेमी हैं । आपका हृदय संस्कृत में बसता है । उसकी उन्नति और उत्कर्ष में सदा आपकी रुचि रही है । भारतीय मन्त्रिमण्डल के आप उन कतिपय सदस्यों में हैं जो मूलत: बुद्धिजीवी हैं । आपने अपना जीवन एक प्राध्यापक के रूप में प्रारम्भ किया था । मन्त्रिमण्डल में होते हुए भी एवंच बृहदुद्योग जैसे महत्वपूर्ण पद संभालते हुए भी आपके मन से प्राध्यापक ही हैं । आप एक गहन विचारक एवं चिन्तक हैं ।

आदरणीय प्रो० सरूपसिंह जी हमारे इस विश्वविद्यालयीय कुल के पति हैं, अध्यक्ष हैं । उनकी उपस्थिति से हमें प्रसन्नता हो यह स्वाभाविक ही है । हमारे कार्यक्रमों में आप सदा रुचि लेते हैं और हमारा उत्साह वर्धन करते रहते हैं । आपका सहयोग हमें सदैव उपलब्ध रहता है । प्रस्तुत नाट्य समारोह के लिये भी अपेक्षित आर्थिक सहायता आप ही ने प्रदान की है । आपका सरल निश्छल स्वभाव, सदा मुस्कराता चेहरा, बड़ी से बड़ी समस्याओं को भी शान्त रहकर सामना करने की प्रवृत्ति हम सभी को बरबस आपकी ओर आकृष्ट कर लेते हैं । संस्कृत में आपकी अनन्य आस्था है । भारतीय संस्कृति की परिवाहिणी इस भाषा की उन्नति की आपके सदैव हृदय से कामना की है । 'आप काम करते चलिये साधनों की चिन्ता न कीजिये' ये आपके वचन सदैव हमारे कानों में गूंजते रहते हैं और हमें अधिक से

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अधिक काम करने के लिये प्रेरित करते रहते हैं । इसका ही परिणाम है कि आज हमारे विभाग में अनेक नवीन प्रवृत्तियों का श्रीगणेश हुआ है । हमने अपने यहां से एक षाण्मासिक शोध पत्रिका आरम्भ की है जिसके दो अंक अब तक प्रकाशित हो चुके हैं और तीसरा मुद्रणयन्त्रस्थ है । अंग्रेज़ी आदि भाषाओं में लिखे उपयोगी ग्रन्थों के प्रामाणिक हिन्दी अनुवाद की योजना विभाग ने अपने हाथ में ली है । इसी योजना के अन्तर्गत एक महत्वपूर्ण ग्रन्थ Lectures on the Rgveda का हिन्दी अनुवाद तैयार किया जा रहा है । कार्य बहुत आगे बढ़ चुका है और लगभग समाप्ति पर ही है । एक अन्य बृहद् योजना इधर ही विभाग के अपने हाथ में ली है और वह है संस्कृत की पत्र-पत्रिकाओं में प्रकाशित शोध-लेखों की विवरणात्मक सूची -- A Bibliography of Research Articles in Sanskrit Periodicals . इस सूची Bibliography पर कार्य प्रारम्भ हो चुका है । लगभग दो सहस्र कार्ड बन भी चुके हैं । कार्य बहुत विशाल है । १९५६ में जब से सबसे पहिली संस्कृत पत्रिका प्रारम्भ हुई थी तब से आज तक प्रकाशित होने वाली समस्त पत्रिकाओं का सर्वेक्षण अपेक्षित है । अनुमान है २०-२५ सहस्र इस योजना के अन्तर्गत बनेंगे और १०००-१००० पृष्ठों के दो भागों में यह सूची -- Bibliography प्रकाशित होगी । विभाग की ओर से शोध-योजना की दिशा में यह पहला बहुत बड़ा कदम है । प्रकाशन की योजना भी विभाग हाथ में लेना चाहता है । एतदर्थ दस सहस्र रुपये की राशि मेरे पितृ-चरण पण्डित चारुदेव शास्त्री जी ने विश्वविद्यालय को अर्पण की है ।

इसी वर्ष एक नई प्रवृत्ति -- श्री इन्द्र विद्यावाचस्पति अखिल भारतीय संस्कृत वाक्प्रतियोगिता का भी विभाग में श्रीगणेश हुआ है । इसका आयोजन श्री इन्द्रविद्यावाचस्पति जी की धर्मपत्नी द्वारा अर्पित दस सहस्र रुपये की राशि से २७ जनवरी को किया गया था । इसका उद्घाटन केन्द्रीय कृषि राज्य मन्त्री प्रो० शेरसिंह ने किया था और अध्यक्षता एतद्य पम्भीर प्रोफ़ेसर से गुरुकुल कांगड़ी विश्वविद्यालय के कुलपति प्रो० रघुवीरसिंह शास्त्री ने ।

संस्कृत को लोकप्रिय बनाने की दृष्टि से भी विभाग ने इधर कुछ प्रयत्न किये हैं । ७ नवम्बर १९७२ को विभाग ने सांस्कृतिक सन्ध्या का आयोजन किया था ।

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उसी कड़ी में आज संस्कृत नाट्य समारोह का आयोजन किया जा रहा है । मानव की यह स्वाभाविक प्रवृत्ति है कि वह नाटक की ओर आकृष्ट होता है । इसी प्रवृत्ति की ओर इंगित करते हुए महाकवि कालिदास ने कहा है -- नाट्यं भिन्नरुचेर्जनस्य बहुधा प्येकं समाराधनम् । इस प्रवृत्ति का संस्कृत के प्रचार और प्रसार की दिशा में यदि उपयोग किया जाता तो इसका सुपरिणाम होगा इसमें कोई सन्देह नहीं । संस्कृत नाटकों के अभिनय एवं प्रदर्शन के माध्यम से जनता में संस्कृत में अभिरुचि जगेगी । यह बात कितनी यथार्थ है यह स्पष्ट हो जायगा बीसवीं शताब्दी के मूर्धन्य संस्कृत नाटककार डा० यतीन्द्रविमल चौधुरी अपने संस्कृत नाटक महाप्रभु हरिदासम् की प्रस्तावना में उपलब्ध कथन में जिसमें उन्होंने कहा है कि हम नाटक और संगीत आदि के माध्यम से संस्कृत का और अधिक प्रचार चाहते हैं --नाटकसंगीतादिमाध्यमेन संस्कृतस्य भूयसा प्रचारं वा क्षाम: ।

संस्कृत नाटकों के अभिनय की प्रवृत्ति विभाग की दृष्टि से सर्वथा नवीन है यह नहीं कहा जा सकता । १९६२-६४ तक प्रति वर्ष संस्कृत नाट्य प्रतियोगिता का इसमें आयोजन होता था । बीच में यह प्रवृत्ति अवरुद्ध हो गई । इस वर्ष से यह पुन: प्रारम्भ की जा रही है ।

आज के समारोह में भाग ले रहे हैं चार स्थानीय कालेज -- इन्द्रप्रस्थ कालेज, जानकीदेवी महाविद्यालय, लेडी श्रीराम कालेज एवं मिरांडा हाऊस । ये प्रस्तुत कर रहे हैं -- नाटकों को । समारोह को प्रतियोगिता का रूप भी दे दिया गया है । प्रथम एवं द्वितीय स्थान प्राप्त करने वाले विजेता कालेजों को क्रमश: १५० एवं १०० रु० के राशि के पुरस्कार की व्यवस्था है । चल वैजयन्ती इसके अतिरिक्त है । किंच उत्कृष्ट अभिनय के लिये प्रथम और द्वितीय स्थान प्राप्त करने वाली छात्राओं के लिये पदकों की भी व्यवस्था है । प्रत्येक नाटक आध-आध घण्टे का होगा ।

अभिनय करने वाली हमारी बी० ए० और एम० ए० की छात्राएं हैं । पढ़ाई के साथ-साथ इन्होंने नाटकों के अभिनय में भी समय दिया है स्तदर्थ ये हमारे साधुवाद की पात्र हैं ।

मान्यवर । आप की उपस्थिति से हम अनुगृहीत हैं हमें आशा है कि आजका कार्यक्रम आपको रुचेगा ।

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८ दिसम्बर, १९७३, दिल्लीविश्वविद्यालयेन संस्कृत विभागे समायोजिते संस्कृतनाट्यसमारोहे आचार्यश्री सत्यव्रतशास्त्रिणामभिभाषणम्.

श्रद्धेया: श्रीराधारमणमहाभागा आचार्यश्रीपालथोमे, विद्याप्रकाशदत्त महाभागा:, समुपस्थिता: संस्कृत विद्वांसश्छात्राश्च

द्विदिवसो हि नाट्यसमारोहो स्माभिरायोज्यते । अस्योद्घाटनमपरेद्युर्विश्वविद्यालयानुदानायोगोपाध्यक्षै: प्रो० सतीशचन्द्र महाभागैर्विहितम्, आध्यक्ष्यं चास्माद्विश्वविद्यालयोपकुलपतिभि: राज्यसभासदस्यै: प्रो० विद्याप्रकाशदत्तमहाभागै: । अथ समारोहाध्यक्षतां विदधति स्वनामधन्या: सौजन्यमूर्तय: पुण्यश्लोका दिल्लीराज्यमुख्यकार्यकारिपार्षदा: श्रीराधारमणमहाभागा: । एते हि संस्कृते भृतरां बद्धश्रद्धास्तत्प्राणभूता एव । द्वयमपि परिरक्ष्यं संस्कृतं संस्कृतिश्चेति वचसि च मृशं विश्वासमाज: । अद्य राजधान्यां राष्ट्रियविकासपरिषद:, नैशनल डिवलपमेण्ट काउन्सिल इत्याख्यास्या अधिवेशनं भवति । तद्विहाया पि इमे त्र व्य जयेम । इमे न केवलं दिल्लीराज्यस्येवाशानमाकाङ्क्षाणां च प्रतीकभूता अपितु समग्रस्य राष्ट्रस्यापि मूर्धन्या नेतार: । एतेषामुपस्थित्या यत्सत्यं वयं कृताकृतीकृता: ।

मुख्यातिथयश्चाथ सन्ति शर्मण्यदेशे ट्यूबिंगनविश्वविद्यालये संस्कृतप्राध्यापका नानाशास्त्रविशारदा विपश्चिदग्रिमा ऋषिकल्पा: सुरभारतीपरिपालकत्वेन यथार्थनामान: श्रीपालथोमे महाभागा: । सुप्रथितयशसां सर्वतन्त्रस्वतन्त्राणां श्रीमोक्षमूलर भाट्टानामध्यर्धशताब्दीमुपलक्ष्य समायोजितो यं समारोह इत्यस्यैषम: किं चदस्य वैशिष्ट्यम् । अत्रावसरे स्मासु वर्तन्ते नैके विद्वद्धारिधौरेया विपश्चिदग्रिमा: । तेषु सविशेषमुपल्लक्षमर्हन्ति आचार्यं हैकर महोदया, आचार्य ब्रगैर महोदया:, पद्मभूषणवे० राघव, पद्मभूषण रा० ना० दाण्डेकर आचार्यं सुरेशोपाध्यायाश्च । एतेषामस्मासूपस्थित्या वयं परमां कृतकृत्यतां वहाम: । सन्ति चात्र शर्मणादेशदूतावासात् मेक्समूलर भवनात्, इण्डियन काउंसिल फार कलचरल रिलेशन्स इति संस्थाता: यश्चेह संस्था: समागता: ये विद्वांस: । तान्सर्वान् प्रत्यपि वयं

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परमां कृतज्ञतां वहाम: ।

मान्या: दिल्लीविश्वविद्यालयसंस्कृतविभागेनायोजिते संस्कृतनाट्य-समारोहे समुपस्थितानामनवद्यतां सर्वेषां स्वागतं व्याहरतो मे मनसि महान् प्रमोद: । अत्र भवतामुपस्थित्या कृतार्था वयमिति निर्भयं ब्रूम: । सुरभारत्या: प्रचारे प्रसारे च बद्धोद्यमानां तदुन्नतिं तत्प्रकर्षं च हृदयेन कामयमानानामेकत्र समवाय: कस्य हृदयमुत्कलिकाकुलितं न विदधीत । यदस्मासु क्वचिन्मुदाकं गौरवास्पदं वा विधते तत्सर्वं संस्कृते धि । संस्कृतं हि नामापूर्वं स्माकं वाय: । अस्माकं निगमेष्वागमेषु चाध्यात्मिकाधिभौतिकाधिदैवतविषयिकी चिन्तनपद्धति: सुतरां विलक्षणैव । अस्माकं सकला पि सांस्कृतिकी परम्परा संस्कृतवाङ्मयादवगन्तुं शक्या, अत एव विद्वत्सु सुप्रसिद्ध आभाणक: 'संस्कृति: संस्कृताश्रिते' ति । तस्या: संस्कृतपरम्पराया अथ दिङ्मात्रमत्र निदर्श्यते । यदीदं कलयापि रोचेता त्रमत्रद्वयस्तर्हि फलोग्रहिस्स्यान्न: प्रयत्न: ।

अद्यास्मासु विद्यमाना विद्वन्मण्डली लोकपावनी भगवती भागीरथीव चेत: पावनी हृदयहारिणी च । एषा हि अमन्दानन्दमरनिर्भरान्नो विदधाति । 'अथ क्रिया: कामदुघा: क्रतूनां सत्याशिष: सम्प्रति भूमिदेवा:' इति यदुक्तं कविना तदद्य नूनं चरितार्थतां गच्छति । अस्य नाट्यसमारोहस्यायोजनं दिल्लीप्रशासनीय-साहित्यकलापरिषद: तत्त्वावधाने भवति । एतदर्थं दत्तो पेक्षितो द्रव्यराशिरनया । तत्रापि यथा मया पूर्वमेवोक्तम्, संस्कृतस्य प्राणभूता: श्रीराधारमणमहाभागा एव कारणम् ।

मान्या:, राजधान्यामस्माकं विश्वविद्यालये यादृशी स्थिति: संस्कृतस्य न तादृशी कस्मिंश्चिदप्यन्यस्मिन् विश्वविद्यालये । अत्र हि एम० ए० कक्षायां शतत्रयं छात्राणां संस्कृतमधीते । पी० एच० डीत्युपाध्यर्थं चापि सार्द्धशतद्वयसंख्यातो प्य-धिकाश्छात्रा: तेषु तेषु विषयेषु शोधकार्यं प्रवर्तयन्ति । अतीव पुरातनो यं विभाग: । यस्मिन् वर्षे विश्वविद्यालयो जनिमलब्ध तस्मिन्नेव वर्षे यं विभागो पि । एवम्

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एकप चाशद्वर्षाणि व्यतीतान्यस्य विभागस्य संस्थापितस्य । अथ विश्व-
विद्यालयोयान् विश्वविद्यालयसम्बद्धकलाशालासंस्कृतप्राध्यापकाश्च संहत्य प चाशदुत्त-
शतसंख्याका: प्राध्यापका: संस्कृतमध्यापयन्ति । विभागे शोधपत्रिकाप्येका
Indological Studies, इत्याख्या वर्षद्वयात् प्रारब्धा, सा हि आगा-
मिनि मासे तृतीयवर्षं पदमर्पयिष्यति । षाण्मासिकीयं शोधपत्रिका देशिके-
र्वैदेशिकै: अनुसन्धानार्थिभिर्विद्वद्भिश्च सुतरां प्रशंसिता । मन्ये चिरेणैव विभागे स्मिन्
संस्कृतग्रन्थप्रकाशनमपि प्रारब्धं भवेत् । सुप्रथितैर्विद्वद्भै: श्रीचारुदेवशास्त्रिभिरेतदर्थं
दशसहस्रमितो राशिर्विश्वविद्यालयाय प्रदत्त: । कि च नवाम्बरमासस्य नवमे हनि
गतवर्षात् विभागे प्रारब्धाया: श्रीमदिन्द्रविद्यावाचस्पतिधर्मपत्नीभि: पुण्यश्लोकाभि:
श्रीमतीचन्द्रवतीदेवीभि: प्रदत्तेन दशसहस्रमुद्रारूपेण राशिना समायोजिताया:
श्रीमदिन्द्रविद्यावाचस्पत्यखिलभारतीयसंस्कृतवाक्प्रतियोगिताया अवसरे अद्याप्यस्मा-
सूपस्थिते दिल्लीमुख्यकार्यकारिषार्षदै: श्रीराधारमणमहाभागैर्विभागेन प्रकाशनीयस्य
प्रथमस्य ग्रन्थस्य व्ययो दिल्लीप्रशासनेन वक्ष्यत इत्युद्घोषितम् । तद्धि न: सुतरां
प्रमोदाय । विभागे नुसन्धानस्य प्रकाशनस्य च परामर्शाय विश्वविद्यालयेन परामर्श-
समितिरेका सङ्घटिता । पद्मविभूषण डा० सुनीतिकुमारचट्टोपाध्याया:,
पद्मभूषण डा० वे० राघवन् महोदया:, पद्मभूषण डा० रा० ना० दाण्डेकर
महोदया:, डा० ए० चन्द्रशेखरमहोदया, डा० सत्यव्रतशास्त्रिणश्च तत्सदस्या: ।
अपरेद्युरेवास्मदुपकुलपतीनामाध्यक्ष्ये एतस्या: समिते: प्रथममधिवेशनं सुसम्पन्नतां गतम् ।
अस्य वर्षस्य प्रारम्भ एव विभागेन संस्कृतपत्रपत्रिकासु प्रकाशितानां शोधलेखानां
सूचीकार्यं A Bigliography of Research Articles in Sanskrit-Periodicals
अङ्गीकृतम् । तत्र स जाता भूयसी प्रगति: । अष्टसहस्रसंख्याकानां शोधलेखानां विवरण-
मस्मास्वधुनैव सङ्कलितं वर्तते । मन्ये एषा विवरणसूची दशसहस्रमितानां द्वादशसहस्र-
मितानां वा शोधलेखानां विवरणं प्रदास्यति षट्शतपृष्ठात्मके खण्डद्वये च प्राकाश्यं
यास्यति । महतीयं योजना विभागेनाङ्गीकृता । मासचतुष्टयेन कार्यमस्यां पूर्णतां
यास्यतीति न प्रत्यय: । कि च विभागेन विभिन्नविदेशीयभाषासन्दृब्धानां श्रेष्ठग्रन्थानां
हिन्दीभाषानुवादकार्यमपि नातिचिरादङ्गीकृतम् । तदन्त: Ghate's Lectures on
the Rgveda इत्याख्यस्य ग्रन्थस्यहिन्दीनुवाद: परिपूर्णकल्प एव ।

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विभागीयसंस्कृताध्यापकानां शोधच्छात्राणां चापि परिषदेका संस्कृत-शोधपरिषदिति नाम्नी विभागे विद्यते । सप्तवर्षेभ्यः प्राक् संस्थापितायामस्यां परिषदि मासिकेष्वधिवेशनेषु शोधनिबन्धवाचनं भवति । तदधिकृत्य चर्चा चापि प्रवर्तते । एवमेव एम० ए० कक्षायाः संस्कृतच्छात्रेष्वपि मौलिक चिन्तनोद्भावनाय संस्कृतभाषणे प्रवृत्तेर्जागरणाय च स्वाध्यायमण्डलमिति नाम्नी संस्था संस्थापिता वर्तते यस्यां विद्यार्थिनः प्रतिसप्ताहं स्वयमेव सभासंचालनं कुर्वाणाः स्वोपज्ञान् संस्कृतनिबन्धान् वाचयन्ति चर्चां चापि तद्विषये प्रवर्तयन्ति । अस्मिन् सर्वस्मिन्नपि कार्यकलापे स्माभिरुपलभ्यते राजधान्याः सर्वासामपि संस्कृतसंस्थानां पूर्णसहयोगः । विशेषतो खिलभारतीयसंस्कृतसाहित्यसम्मेलनस्य, राष्ट्रियसंस्कृतसंस्थानस्य, श्रीलाल-बहादुरशास्त्रीकेन्द्रियसंस्कृतविद्यापीठस्य, इन्द्रप्रस्थ संस्कृतपरिषदो भारतीयविद्याभवनस्य च । ये खलु विद्वांसः काले काले स्माकमुत्सवेषु समायोजनेषु च स्वोपस्थित्या स्माननु-गृह्णन्ति समाजयन्ति च तेषां वयं सुतरामधमर्णाः कृतज्ञतां परमां वहामः । अस्मद्विश्वविद्यालये तत् सम्बद्धकलाशालाभ्यश्च विभागान्तरेभ्यः समागतेभ्यः सुरसरस्वती-रसिकेभ्यो ज्येभ्यश्च विद्वद्भ्यो धन्यवादा जलीवेयं समर्पयामः ।

सम्प्रति मुख्यातिथीनामन्येषां च सौकर्यायाङ्गुलभाषया पि किं चदुच्यते ।

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Welcome speech delivered by Professor Satya Vrat, Professor and Head, Department of Sanskrit, on the occasion of the SANSKRIT DRAMA FESTIVAL organized by the Department of Sanskrit, University of Delhi, on December 7, 1973.

.....

Professor Satish Chandra, Professor Dutt, Colleagues and friends,

I have great pleasure in welcoming you to the Sanskrit Drama Festival this afternoon. The appreciative response that it aroused last year has provided us with the incentive to continue it for two days, today and tomorrow. ~~Six~~ Five plays in all will be put on boards, ~~three~~ two today : the Kundamālā of Dinnāga, ~~the Mālavikādarsanam~~ and the Adhunā tāraya mām, Sanskrit rendering of a Marathi play of P.L. Deshpande prepared by the staff of the Janaka~~ti~~ Devi College and three tomorrow : the Mudrārākṣasa of Viśākhadatta, the Bhagavadajjukīya of Baudhāyana and the Āścaryacūdāmaṇi of Śaktibhadra. The plays have been suitably abridged to suit the convenience of the stage.

Bharata, the ancient dramaturgist, has laid down elaborate rules for stage - craft, the kind of Rangaśālā needed for the staging of the plays, the types of acting and the costumes etc. We have travelled far from his times. Some innovations had therefore to be made in stage-craft in keeping with the requirements of the modern age. These have been carried out by us.

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The Festival is being organized with the active cooperation of the Colleges of the University ~~six~~ five of which, the Daulat Ram College, Janaki Devi Mahavidyalaya, ~~Kamala Nehru College~~, Lady Shriram College, Indraprastha College and Miranda House are participating in it. There is a provision of trophies, the Birla Chala Vaijayanti and Goswami Ganesh Datt Bharati Chala Vaijayanti and cash prizes of Rs.150/- and Rs. 100/- for the best and the second best teams besides Gold Medels I and II and a ~~prize in the form of books~~ silver medal for the first, second and the third best individual acting in major roles and prizes in the form of books for the first, second and the third best individual acting in minor roles. The Judges are Dr, K.D. Bharadwaj, winner of the President's Certificate of Honour of 1970, Dr. R.K. Sharma, Deputy Educational Advisor, Ministry of Education and Director, Rashtriya Sanskrit Sansthan and Shri M.C. Dave, Department of Modern Indian Languages of the University of Delhi.

The Festival is being organized under the auspices of the Sahitya Kala Parishad of the Delhi Administration which has provided the necessary Funds.

150th Birth Anniversary of MaxMueller is being celebrated in Delhi these days. It was in the fitness of things that our Department too should associate itself with the memory of the great Indologist who has passed into legend by his phenomenal versality and depth of scholarship.

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We consider ourselves singularly fortunate in having in our midst this afternoon Professor Satish Chandra, Vice-Chairman, University Grants Commission to inaugurate the Festival. He is known for his profundity of scholarship, deep humanism and breadth of vision. He is a historian of international eminence and brings to bear on everything that he does scientific precision and clarity of perception. A good scholar of Sanskrit he comes of a family of Sanskritists and has deep love for the Sanskrit language.

We are also happy to have with us this afternoon our Pro-Vice-Chancellor Professor V.P. Dutt. He takes keen interest in our activities and has favoured us with his visit a number of times. An eminent scholar and statesman he combines in him some of the unique qualities of urbane humanity and catholicity of outlook which endear him to all. A sinologist and expert in international relations he has kept up his interest in Sanskrit which he had studied upto B.A. He still vividly recalls his study of the Kālidāsa's immortal classic, the Mālavikāgnimitra.

You might well ask us as to what do we really want to achieve by such functions and whether our efforts at the revival of the Sanskrit stage can at all meet with success while interest in stage in general is declining due to the onslaught of the movie. To the first we would say, ~~we want~~ we want to ~~achieve the~~ achieve propagation ~~of~~ of Sanskrit by such means. We are fully in agreement with the celebrated Sanskrit play-wright

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the late ~~commented~~ lamented Dr. J.B. Chaudhuri, who in the prologue to one of his plays says : सङ्गीतनाटकादिमाध्यमेन संस्कृतस्य भूयसा प्रचारं वयं वाञ्छामः , we desire better propagation of Sanskrit through the medium of music and drama etc. Drama has always had a special appeal for the people. It may interest them even more than poetry. There is a wellknown saying in Sanskrit काव्येषु नाटकं रम्यम् . As for the Sanskrit stage, the very presence of the large audience before us is a proof positive that it is still popular. Innovations could be introduced in it as indeed they have been, to make it ~~name~~ more acceptable to modern audiences.

Production of a very large number of Sanskrit plays in the modern times; more than three hundred ~~plays~~ of which in the twentieth century alone have been accounted for; would also point to the unflagging interest of the people in it. Some of the playwrights of our times have each written and produced as many as 25 plays. Sanskrit stage, therefore, has an important role to play in the national life of the country.

A galaxy of scholars is with us today. We extend our honoured guests our warmest welcome.

We also welcome with open arms all of you friends who have taken the trouble of coming over here and gracing the occasion with your presence. It is symbolic of your love for Sanskrit and our Department.

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One of the oldest Departments in the University, ours is perhaps the biggest amongst similar Departments in the country. It has as many as 300 Post-graduate students and well over two hundred and sixty research scholars. There are as many as 150 teachers both in the colleges and the University.

The Department has two associations, one of its teachers and research scholars, the Sanskrit Sodha Parishad and the other of the Post-graduate students, the Svadhyāya Mandala, where fruitful intellectual activity is carried on in the form of reading of papers, discussions etc. every month and every week respectively. For the past two years the Department has been running under the title : 'Indological Studies' a half-yearly research journal. Our Pro-Vice-Chancellor had presided over a function marking its inauguration. The Journal will be entering into the third year ~~in~~ the next month, i.e. January, 1974. The Department has also a programme of starting its publication series. An Endowment of Rs. 10000/- has been created for the purpose by the well-known Sanskrit savant Shri Charu Deva Shastri. Recently at the Shri Indra Vidyavachaspati Annual All India Sanskrit Elocution Competition which the Department has started since last year with an Endowment of Rs. 10000/- created by Shrimati Chandrawati Devi, wife of the late Shri Vidyavachaspati, Shri Radha Raman, the Chief Executive Councillor, Delhi, announced while inaugurating it that the first publication of the Department will be financed by the Delhi Administration.

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The Department has also undertaken a project of translation into Hindi some of the rather important and useful works on Indology. Under this project it has almost completed work on the Hindi translation of the well-known work : Ghate's Lectures on the Rgveda.

But by far the most important project undertaken by the Department since the beginning of this year is a Bibliography of Research Articles in Sanskrit periodicals. The Bibliography is to cover a very wide period from 1866 when the first Sanskrit periodical came into being to the current year of 1973. Already considerable work has been done on the project; some 8000 card entries having already been recorded. The Bibliography comprising some 10000 to 120000 entries is likely to be published in two volumes of 600 pages each.

These are some of the projects undertaken by the Department. But it has the potential to undertake many other similar ones. With its vast numbers it has the necessary expertise to work on different disciplines covered by Sanskrit. It can easily be converted into a School of Oriental Studies on the lines of the School of Oriental and African Studies, London. A beginning in this direction could be made with the provision of at least a Centre of Advanced Study for it in the next Five Year Plan under formulation.

Sanskrit is a common heritage of us all. Whatever is noble, pure and elevating is found in it. To preserve it, to foster it and to inculcate interest in it is a responsibility

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that Dame Destiny has cast on us. On how effectively we discharge it will depend the future of India.

Organisation of Cultural Functions depicting pageants from Sanskrit tradition is one effective means of stimulating interest of the people in Sanskrit. If our efforts today succeed even partially in achieving this end we would consider our labours more than amply repaid.

Professor Satish Chandra, Professor Dutt and you all our friends have greatly encouraged us by your presence. I on behalf of the Department once again offer you my warmest welcome. I hope you would like whatever we are able to present to you here.

I would now request Professor Satish Chandra to inaugurate the Festival.

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७.१२.१९७३ दिवसे दिल्लीविश्वविद्यालयसंस्कृतविभागेन समायोजिते
संस्कृतनाट्यसमारोहे आचार्यश्रीसत्यव्रतशास्त्रिभिः पठितानि स्वागतपद्यानि.

मान्याः प्रोफेसर सतीशचन्द्रमहाभागाः प्रोफेसरविद्याप्रकाशदत्तमहाभागा
उपस्थिताः प्रेयांसो विद्वांसश्छात्राश्च,

अहमत्रभवद्भ्यः स्वागत वचांसि कतिपयैः पद्यैरेव व्याहरामि ।

सर्वेषामत्रभवतां गैर्वाणीविदुषां हृदा ।
नाट्योत्सवे सुरम्ये स्मिन् स्वागतं व्याहराम्यहम् ।।१।।
मौक्षमूलरभट्टानामध्यर्धशतवत्सराः ।
व्यतीता जन्मतस्तस्माच्चत्स्मृतिं हृदि बिभ्रतः ।।२।।
आयोजनं नाट्यसमारोहस्याय विदध्महे ।
स्मरणं कीर्तनं चापि विदुषां पुण्यमावहेत् ।।३।।
उत्सवोद्घाटनार्थाय स्वीकृत्य प्रार्थनां हि नः ।
सतीशचन्द्रनामानौ विद्वांसौ त्र समागताः ।।४।।
अध्यक्षतार्थं च तथा दत्तोपाह्वतया श्रुताः ।
विद्याप्रकाशनामानः समुपेता विदां वराः ।।५।।
उपस्थित्या त्र सुतरामेतयोर्विदुषोर्वयम् ।
अमन्दानन्दसन्दोहं विन्दामो नात्र संशयः ।।६।।
एते हि विदुषां वर्या नानाशास्त्रविशारदाः ।
सौम्याः सन्ति सदा चैव लोकसङ्ग्रह तत्पराः ।।७।।
हृद्या कृतीनां विदुषाममीषा-
मिहागमो ह्लादयते मनो नः ।
चन्द्रस्य कान्त्याः प्रसरेण विष्वक्
स्यादुत्सवः कैरवकाननस्य ।।८।।

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आकाशगङ्गा जलपावनत्व-
माह्लादकं नैव तथेति मन्ये ।
चेत: प्रसादाभिमुख: सतीश-
श्चन्द्रं ललाटे निमतं बिभर्ति ।।९।।
सत्स्वप्यनेकेषु बुधेषु भूमि:
सतीशचन्द्रै: सुविशिष्टशोभा ।
नक्षत्रताराग्रहसङ्कुला पि
ज्योतिष्मती चन्द्रमसैव रात्रि: ।।१० ।।
सूर्यप्रकाशो न तथा न्तरङ्ग
प्रकाशयेद्बाढमितीव बुद्धया ।
विद्याप्रकाशै: सततं हि दत्तौ
विद्याप्रकाशौ जनता हिताय ।।११।।
हस्तापचेया मितकीर्त्तिमन्तौ
विदां वरा गुण्यतमा हमे हि ।
प्राचामवाचां विदुषां सुवाचा-
माचामका: प्राग्रहरा जयन्ति ।।१२।।

अथ सम्प्रति किं च दुच्यते तदुशृण्वन्तु विपश्चिहुक्तमाड़ह ।
आयोज्यते द्विदिवसो स्मामिनाट्य महोत्सवो हृदम् ।।१३।।
प्रयोक्ष्यते द्वयोरह्नो: रम्यं रूपकप्रपञ्चकम् ।
तत्सन्तो द्रष्टुमर्हन्ति सदसद्व्यक्तिहेतव: ।।१४।।
अथ तावत्कुन्दमालाऽधुना तारय मामिति ।
~~नाट्यचूड़ामणिश्च~~ प्रमोदयन्ते यथामति ।।१५।।
अपरेद्युर्भगवदज्जुकीयं हास्यरूपकम् ।
प्रयोदयेते तथा चैव मुद्राराक्षस रूपकम् ।।१६।।

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अभिनेत्र्यो भिनेतारो विद्यार्थिना: समे ।
कुशीलवकलायां हि न तेषां कौशलं भवेत् ।।१७।।
तथा पि कृतयत्नास्ते स्वं प्रयत्नं भवत्र: ।
समुपस्थापमित्यन्ते येन मोदेत वो मन: ।।१८।।
इत्याशंसन् बुधा नात्र विषये बहु वचम्यहम् ।
सर्वेषां भवतां भूय: थो स्वागतं व्याहरामि च ।।१९।।
आनन्दयन्ति तिलका इवये लसन्त:
सन्तो वसन्ततिलकानवधीरमन्त: ।
तान् संस्कृतप्रणायिन्ते त्र समागतान्हि
पद्य प्रसूनतिलकैर्वयमर्चयाम: ।।२०।।
सम्प्रत्याङ्गलभाषायां वचो हं स्वं प्रवर्तये ।
मुख्यातिथीनामन्येषां सौकर्ममुपलक्ष्य च ।।२१।।
कविराजशेखर वच उद्धृत्याहं समापये स्ववच: ।
उक्तिविशेष: काव्यं भाषा या भवति सा भवतु ।।२२।।

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८-३-१९७५ को दिल्ली विश्वविद्यालय संस्कृत विभाग के
स्वाध्याय मण्डल के वार्षिक उत्सव के अवसर विभागाध्यक्ष
डा० सत्यव्रत शास्त्री का अभिभाषण

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श्रद्धेय मीर साहब, आदरणीय डा० बख्शी जी, माननीय शास्त्री जी एवं उपस्थित विद्वद्वृन्द तथा छात्रगण,

आज स्वाध्याय मण्डल के वार्षिक उत्सव की इस मंगलमयी बेला में आप सबका स्वागत करते हुए मुझे अपार हर्ष का अनुभव हो रहा है। स्वाध्याय मण्डल हमारे विभाग के एम्० ए० के छात्रों की संस्था है जिसका कि बहुत पुराना एवं गौरवमय इतिहास है। सम्भवत: १९५५ में आज से बीस वर्ष पहले तत्कालीन विभागाध्यक्ष माननीय डा० नरेन्द्रनाथ चौधुरी जी के सत्प्रयत्नों से इसका शुभारम्भ हुआ था। तब से यह निरन्तर अपना कार्य करती आ रही है। हज़ारों की संख्या में छात्र इसके सदस्य रहे और इसे सुदृढ़ करने में अपना योगदान उन्होंने दिया। इसकी प्रवृत्तियों में विशेष उल्लेखनीय हैं साप्ताहिक गोष्ठी जिसमें निबन्धवाचन होता है और उसपर चर्चा की जाती है। इसके अतिरिक्त कभी कभी अन्त्याक्षरी का आयोजन, कविता पाठ एवं कथानिका वाचन का कार्यक्रम भी इसमें आयोजित किया जाता है। सभी कार्यक्रमों की विशेषता है विद्यार्थियों द्वारा इनका संचालन। विद्यार्थी ही स्वाध्याय मण्डल की सभाओं में सभापति होते हैं। विद्यार्थी ही मन्त्री, विद्यार्थी ही निबन्धवाचक, आलोचक एवं कवितापाठक। वे ही मंचसंचालन करते हैं। अध्यापक श्रोताओं में होते हैं। यह इसी अभिप्राय से किया जाता है कि विद्यार्थियों में सभा संचालन की क्षमता उत्पन्न हो। भारत का भविष्य बहुत कुछ छात्रों पर निर्भर है। एतदर्थ उनमें कुशल नेतृत्व का उत्पन्न करना आवश्यक है। स्वाध्याय मण्डल के तत्त्वावधान में वर्ष में एक बार वन विहार (Educational excursion) का कार्यक्रम भी आयोजित किया जाता है जिसमें विद्यार्थी उन्मुक्त भाव से एक दूसरे से एवं अपने अध्यापकों से मिलते हैं।

हमारा यह परम सौभाग्य है कि इस प्रकार की महत्वपूर्ण संस्था स्वाध्याय मण्डल के वार्षिकोत्सव के अवसर पर आज हमारे बीच दिल्ली महानगर परिषद् के अध्यक्ष श्री मीरमुश्ताक अहमद उपस्थित हैं। आप न केवल एक कुशल राजनीतिज्ञ ही हैं अपितु एक महान् विचारक भी। अपने सरल स्वभाव से आप सब को मोह लेते हैं।

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८-३-१९७५ को दिल्ली विश्वविद्यालय संस्कृत विभाग के
स्वाध्याय मण्डल के वार्षिक उत्सव के अवसर विभागाध्यक्ष
डा० सत्यव्रत शास्त्री का अभिभाषण

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श्रद्धेय मीर साहब, आदरणीय डा० बख्शी जी, माननीय शास्त्री जी एवं उपस्थित विद्वद्वृन्द तथा छात्रगण,

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इसलिये आप मीरे दिल्ली कहे जाते हैं । आपका संस्कृत से विशेष लगाव है । विश्वनाथ संस्कृत विद्यालय की सुरक्षा के लिये जो सहयोग आपने किया था वह स्वर्णाक्षरों में लिखने योग्य है । जबकि सहानुभूति तो बहुत लोग दिखा सकते हैं पर उसे असली जामा पहिनाना बहुत कठिन होता है । आपने वह कर दिखाया जिसके लिये संस्कृत जगत् चिरकाल तक आपका ऋणी रहेगा और आपको याद करता रहेगा ।

आज हमारे बीच केन्द्रीय माध्यमिक शिक्षा मण्डल के अध्यक्ष डा० गोवर्धनलाल बख्शी भी उपस्थित हैं इससे भी हमें बहुत खुशी है । डा० बख्शी देश के मूर्धन्य शिक्षाविद् हैं । दिल्ली आने से पूर्व ये पंजाब में शिक्षा निदेशक के पद पर थे । इस पद पर काम करते करते आपने अपार ख्याति अर्जित की थी । आपका स्वभाव भी बहुत मधुर है । सौम्यता एवं सहृदयता आपके विशेष गुण हैं ।

हमारे बीच पं० पट्टाभिराम शास्त्री जी की उपस्थिति से भी हमें विशेष आह्लाद हो रहा है । आप देश के मूर्धन्य संस्कृत विद्वानों में से हैं । गत वर्ष ही आपको राष्ट्रपति ने सम्मानित किया था । अभी कल तक ही आपने श्री लालबहादुर शास्त्री केन्द्रिय संस्कृत विद्यापीठ में तीन भाषण समाप्त किये हैं । आप की संस्कृत सुनने को मन सदैव लालायित रहता है ।

माननीय आप जिस विभाग में पधारे हैं वह बहुत पुराना है, उतना ही पुराना जितना कि विश्वविद्यालय । इस समय इसमें एम्० ए० में ४०० विद्यार्थी हैं और पीएच्० डी० में ३०० । कालेजों और यूनिवर्सिटी के प्राध्यापकों को मिलाकर प्राध्यापकों की संख्या १५० है । विभाग की अपनी Indological Studies नाम से एक शोध पत्रिका भी है । अपनी सत्ता existence के यह तीन वर्ष पूरे कर चुकी है । हाल ही में इसका A.D. Pusalker Commemoration Volume नाम से इसका एक विशेषांक प्रकाशित हुआ है जिसका विमोचन भारत के शिक्षा मन्त्री प्रो० नूरुलहसन ने किया था । इसी तरह स्वाध्यायमण्डल की भी स्वाध्याय: नाम की एक पत्रिका है । विभाग की अन्य प्रवृत्तियों में विशेष उल्लेखनीय हैं Bibliography of Research Articles in Sanskrit Periodicals शीर्षक से एक Bibliography की योजना, अंग्रेजी आदि विदेशी भाषाओं के

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श्रेष्ठ ग्रन्थों के प्रामाणिक हिन्दी अनुवाद तैयार कराने का काम जिसके अन्तर्गत Ghate's Lectures on Rgveda का अनुवाद हो चुका है, श्री इन्द्रविद्यावाचस्पति अखिल भारतीय संस्कृत वाक्प्रतियोगिता, अखिल भारतीय संस्कृत कवि सम्मेलन एवं नाट्य समारोह का आयोजन। कवि सम्मेलन एवं नाट्य समारोह दिल्ली प्रशासन की साहित्य-कला परिषद् के तत्वावधान में आयोजित किये जाते हैं। समस्त प्रकार की आर्थिक सहायता एवं सहयोग वहां से उपलब्ध होता है जिसके लिये हम परिषद् के सुतरां आभारी हैं।

आदरणीय, आपने यहां आकर जो हमें प्रोत्साहित किया है उसके लिये हम आपके अतीव कृतज्ञ हैं। हमें पूर्ण आशा है कि भविष्य में भी आपका आशीर्वाद हमें इसी प्रकार प्राप्त होता रहेगा जिससे कि हमारा यह विभाग उत्तरोत्तर उन्नति और प्रगति की ओर बढ़ सकेगा।

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His Excellency, Shri Joshi Ji and Professor Morganroth, colleagues and friends,

I have great pleasure in welcoming you to the Sanskrit Drama Festival this afternoon. We are lucky to have with us His Excellency Shri R. Ghurburrun, the High Commissioner for Mauritius in India, Shri Ratan Lal Joshi, Editor, Hindustan and Professor Morganroth, Professor of Indology and Deputy Director, and Head Department of South Asian Language and Cultures, Institute of South Asian Studies, University of Berlin and Chairman, G.D.R. Sanskrit Centre, German Democratic Republic.

His Excellency Shri Ghurburrun has deep interest in literature. He is a very good poet. It is a treat to listen to his poems. They truly mirror his emotional upsurge. A great literary figure, he has deep interest in Sanskrit language and literature and Indian Culture. He recites the Sanskrit stories with the zeal of a great spiritualist. He loves scholars. It is no wonder therefore that scholars should love him, adore him and admire him. Representative of a country with which India has deep intimate social, political and ethnic ties he is liked by all. With Sanskrit he has really emotional kinship. He is always eager to learn more and more of it, procure more and more of books in it and gather more and more of the wisdom enshrined in them. A great thinker and a visionary he carries on him the weight of his schblarship with a smiling ease.

Shri Ratan Lal Joshi is the yan of Hindi journalism. He has added new dimensions to it. Tt is under his stewardship that the Hindustan has attained new heights. His editorials reveal

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the thinker in him. I have been following closely his write-ups in Daily for their gripping interest and their intimate feel of things and events. He has added new dimensions to his profession and thereby earned for himself lasting place in it. Though Hindi is his field of activity he has heart in Sanskrit. His editorials in Sunday issues of his Daily are replete with Sanskrit quotations. This he who is deeply immersed in Sanskrit tradition who can go in for them. He was originally schoduled to be out of station from January 20 - 31. When I saw him a few days and preferred him my request he agreed to it, though it meant all inconvenience to him. He left Delhi on the 20th. He has arrived back only this morning and will be leaving tomorrow morning. We can thus see that he has come only for our function. This speaks volumes for his interest in Sanskrit. A great Gandhian he inspires everybody who comes into contact with him.

Professor Morganroth I had met Turine when I had gone to Italy last June, to attend as the Govt. of India's nominee the Second World Sanskrit Conference. As is the well-known saying : सम्बन्धमाभाषणपूर्वमाहुः ~ a few minutes conversation had turned us into good friends. Prof. Roth told me that he would be visiting India in the autumn. I told him that that was precisely to me we hold our Drama Festival which for us is a great event. If he could so arrange his visit that it could coincide with our visit, it would give us the greatest pleasure for we would like him, as also you all, to see for yourself as to what we are doing in reviving the Sanskrit stage. He was originally scheduled to come in December. Our Festival was also iriginally scheduled to be held the same month. For some reason or the other both of

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these were put off by a few weeks. We thus have the pleasure of having Professor Morganroth with us on this occasion.

Professor Morganroth is one of the topmost Indologists of the world. A distinguished author and critic he has enriched the Sanskrit by his quite a few valuable publications. He is keenly interested in Sanskrit drama. He has arranged for the performance in his Institute in Berlin of Kalidasa's ~~Sudraka's~~ Vikramorvasiya and Sudraka's Mrcchakatika. Recently he has translated into German the wellknown of Visakhadatta, the Mudra-raksasa.

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Professor Mojtabai, Professor Singh, Colleagues and friends,

I have great pleasure in welcoming you to the Sanskrit Drama Festival this afternoon. We are very lucky to have with us on this occasion Professor Majotabai, Cultural Counsellor, Imperial Embassy of Iran in India. Professor Mojtabai is a well-known figure in literary circles. Apart from being a renowned scholar in Persian, he is deeply learned in Sanskrit too. A graduate of Harward, he has studied in depth the Upanisads, the Brahma Sutras and the Gita with as great as scholar as Professor Ingalls. Even at the moment he is carrying on his studies in later Upanisads. He proposes to prepare their translations and also to write detailed critiques on them which certainly would enlighten scholars about many an intricate point about them. Professor Mojtabai has a rare polish about him, a uniqie sevenity surrounds him which one who comes into contact with him can never miss. He has an endearing disposition, something that readily brings about the communion of the hearts.

Professor Singh, our Pro-Vice-Chancellor is an international renowned mathematician. Still for us he is primarily a Sanskritist. This show we look upon him. An emotional kinship binds us with him : कश्चित्स्नेहमयस्वन्तु रन्तर्मर्माणि सीव्यति . For any activity pertaining to Sanskrit his help and assistance have readily been forthcoming. For us in the Department Sanskrit teaching is not merely is profession, but a mission. To propagate it and to revive the interest of the people in it has always been our aim.

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In the fulfilment of it I am very happy to say that we have received all encouragement from Professor Singh.

Quite a few people present here perhaps might not know that Prof. Singh has his traditional education in Sanskrit. As he was telling us one day he has studies the Laghukaumudi and other Sanskrit texts. He can recite any number of Sanskrit verses any time. It is always a treat to listen to him. No wonder then that he is so close to our heart.

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Honourable Shri Barooah Ji, Shri Radha Raman Ji, Professor Mehrotra and Shri Sharma, colleagues and friends,

I feel great pleasure in welcoming you to the Sanskrit Drama Festival this afternoon. This pleasure becomes manifold with the presence amongst us of a galaxy of scholars and statesmen.

Shri Barooah ji presents ~~on him~~ the renascent, resurgent India. The President of the Indian National Congress he symbolizes the hopes and aspiration of the vast multitudes in the ~~xxx~~ country. His amiable disposition endears him to all, his deep humanism straight goes down the heart, his serenity ~~is infection~~. He is bringing peace to the troubled and ~~a~~ afflicted. guiding the destinities of the Indian National Congress at a ~~critical~~ crucial moment in the country's history, when far-reaching changes are taking place in it, when it is, under the inspiring and the dynamic leadership of our Prime Minister ~~is~~ has ~~turning~~ the corner. Far too long had it suffered illiteracy, hunger, disease and privation. The time had therefore come to lift it up from the morass in to which it had sunken. The 20 pt. economic programme of the Prime Minister represents the first momentous step in this direction.

Shri Radha Raman, though the Chief Executive Councillor of Delhi is far too big in stature to be confined to the state of Delhi. He is a national figure. In his eyes can be seen the dreams of a more bright, more happy and more prosperous India. It is to his interest in ~~that~~ Sanskrit present Drama Festival and the All India Sanskrit Kavi Sammelan to be held next month and many other similar activities owe themselves. It is he who through the Sahitya Kala Parishad ~~a~~ provided the necessary finances for them.

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Professor R.C. Mehrotra, our Vice Chancellor, has always been a source of inspiration to us. One of the world's greatest academicians he has provided encouragement to every kind of academic activity. He has deep attachment to Sanskrit as the vehicle of Indian Culture. Apart from being a great scholar he is a great humanist and for that reason alone is the most loved and the adored one in the University.

Shri P.C. Sharma, the Deputy Educational Advisor (Sanskrit) and Director, Rashtriya Sanskrit Sansthan is the doyen of Sanskrit in the Govt. of India. Not only is he a great scholar but a great thinker too. His stewardship of the Sanskrit Unit in the Ministry and the Rashtriya Sanskrit Sansthan has won him well-deserved plaudits.

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To our good fortune very
~~A galaxy of~~ eminent persons is with us today.
~~We extend our honoured guests our warmest welcome.~~
We ~~also~~ welcome ~~you~~ friends, who have taken the
trouble of coming over here and gracing the occasion
with your presence. ~~It is symbolic of your love for~~
Sanskrit.

In all nine plays ~~will be~~ are being put on boards in ~~it's~~
Festival. Three of these
1. Abhijñanaśākuntalam - Kamla Nehru College
2. Prakoṣṭha-Nirīkṣaṇam - Shodha Parishad, Department of Sanskrit.
3. Dhartrī-Pati-Nirvāchanam- Janaki Devi Mahavidyalya
4. Śākuntalam Act V - Ramjas College
5. Mudrā-Rākṣasam Act VII-Hindu College
6. Saṁgīta-Saubhadram - Lady Shri Ram College
7. Rāga-Virāgaḥ - Daulat Ram College
8. Śrī Venketswara College-Bhumikanaya
9. Priyadarśika - Indraprastha College

have already been performed.
The three:
are going to be performed this afternoon.
The remaining three will be performed tomorrow afternoon.

Bharata, the ancient dramaturgist has laid down elaborate rules for stage-craft, the kind of Raṅgaśālā, needed for the staging of the plays, the types of acting and the costumes needed etc. We have travelled far from his times. Some innovations had therefore to be made in stage-craft in keeping with the needs of the times. These have been carried out by us.

The Festival is being organized with the ~~xx~~ co-operation of the Colleges of the University. In all nine institutions including the Sanskrit Shodha Parishad, the Research ~~xxxx~~ Association are participating in it. There is a provision of trophies, the Birla Chala Vaijayanti and the Goswami Ganesh Datt Bharati Chala Vaijayanti for the best and the second best teams respectively. Besides there is provision for gold and silver medals and certificate of merit for the best individual performance in major and minor roles. The judges at the Competition are: Shri Amir Chand Shastri, Vice Principal, Shri Lal Bahadur Shastri Kendriya Sanskrit Vidyapeetha, Mrs. Kamla Ratnam, an Eminent Educationist and Dr. [illegible] Reader in Sanskrit, University of Delhi.

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SANSKRIT DEPARTMENT -- A REVIEW OF ITS HISTORY AND ACTIVITIES

(Satya Vrat Shastri)

The Department of Sanskrit University of Delhi is as old as the University itself having come into existence in 1922, the year the University came into being. Initially for two years it had no Post-Graduate student. In 1924, a student in M.A. was admitted and the Department's Post-Graduate wing came into being. According to the practice then prevailing a seniormost teacher from among the teachers of the subject in constituent colleges used to be the teacher-in-charge of that subject in the University which at that time had no staff of its own. It, however, recognized some of the senior teachers of a subject working in colleges as Readers. In Sanskrit there were three Readers : Mahamahopadhyaya Lachhmi Dhar Shastri Kalla of St. Stephen's College, Mahamahopadhyaya Harnarain Shastri of Hindu College and Dr. N.N. Choudhuri of Ramjas College. Mahamahopadhyaya Lachhmi Dhar Shastri Kalla by virtue of his seniority was the Head of the Department in the University. The Post-Graduate classes in Sanskrit were held in the St. Stephen's college at that time. Dr. N.N. Choudhuri of Ramjas College took over as Head of the Department from MM Dr. Lachhmi Dhar Shastri in 1949. The Department in the University proper came into being with the creation of the post of a Reader in 1953. Dr. N.N. Choudhuri of Ramjas College who was already working as Head of the Department in the University was appointed the first Reader. In 1955 another post of that of a Professor, was created. Dr. N.N. Choudhuri was appointed the first Professor. For years and years the main function of the Department had been to

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provide instruction in Under-Graduate and Post-Graduate courses. Research came to occupy its attention fiarly late. Dr. Ram Gopal of Chandigarh was the first Ph.D. of the Department in 1953-54. Dr. (Mrs.) T.S.Rukmani of Indraprastha College, Delhi, was the second Ph.D. of the Department in 1958-59. It is interesting to note incidentally that there was a gap of four years between the first and the second Ph.D. of the Department. Even as late as the fifties there used to be only 5 or 6 students in M.A. and 1 or 2 students in Ph.D. This state of affairs continued for a number of years till there was a marked improvement in numbers in early sixties. With each subsequent year the number of Post-Graduate and research students has gone on increasing./ From a small Department, it has now grown to one of the bigger Departments in the University, with some 300 Post-Graduate students, 250 research scholars and about 150 teachers both in the Colleges and the University Department.

It has for the last few years undertaken a number of research and publication schemes in hand. It has started a research journal Indological Studies which has completed recently three years of its existence. Issues 1-2 of Volume III of it have been published in the form of A.D. Pusalker Commemoration Volume which was formally released by Professor S. Nurul Hasan, Minister of Education and Social Welfare Govt. of India, on 22.1.1975. Besides it the Department has a journal Svadhyayah for its Post-Graduate students which is wholly financed by them. In addition the Department has undertaken as ambitious project of a Bibliography of Research Articles in Sanskrit Periodicals. Work on this has been on for the past two years. Some six to seven thousand card entries in it have already been accounted for. The Bibliography is sure to be completed by the year end.

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The Department has also undertaken a scheme of translating into Hindi some of the standard works in foreign languages. Under this Ghate's Lectures on the Rgveda has been translated into Hindi. The Ms. of it is ready for the press. The Department expresses its gratitude to the University for placing the necessary finances at its disposal for its publication.

The Department has two Endowments of Rs.10000/- each, One named after Shri Indra Vidyavachaspati, the former Vice-Chancellor of the Gurukul Kangri University and a wellknown author, journalist and critic, is meant for organising every year an all India Sanskrit Elocution Competition and the other named after Shri Charudeva Shastri, the eminent Sanskrit grammarian and Indologist, is meant for Sanskrit publications. Under the former an all-India Sanskrit Elocution Competition has continued to be organized since 1972. Under the second (created only last year) the publication programme is about to be launched, the necessary formalities in this connection having already been completed.

The Sanskrit Drama Festival being organized this year was first started in 1963. It was continued in 1964 but was stopped after that. It was revived in 1972. Since then it has regularly been held every year. It is organized in the form of an Inter-college competition where trophies are awarded to the best winning teams and prizes and medals are given for best individual acting in major or minor roles.

In addition to the Drama Festival, the Department organizes every year under the auspices of the Sahitya Kala Parishad, Delhi Administration an All-India Sanskrit Kavi Sammelan. This activity was started since last year only.

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The Department is rich in both creative and critical talent. Among the notable creative works by the teachers of the Department may be mentioned the collection of poems, ~~under the title~~ Urvisvanah by Dr. Krishna Lal, Reader in Sanskrit and a Sataka by the writer of the lines together with English and German translations giving an account to his recent visit to the Federal Republic of Germany. Among the critical works more prominent are the ~~owner~~ by Shri Shiva Narayan Shastri and Dr. Ram Murti Sharma respectively which have won the U.P. Govt. prizes. Besides the Departmental projects individual teachers of the Department have also undertaken projects of their own. One such financed by the U.G.C. is the project of the Dictionary of Vedānta by Dr. Ram Murti Sharma. The other, ~~which has just come to fruition is the project of the Kalidasa Bibliography by Dr. S.P. Narang.~~

The Department has two associations, the Sanskrit Sodha Parisad for its teachers and research scholars and the Svadhyaya Mandala, for its Post-Graduate students. The former meets every month and the latter every week. In both these papers are read and discussed, apart from lectures by eminent scholars from outside. The Sanskrit Sodha Parisad also organizes an annual essay competition and holds a function every year to felicitate those members of the Department who have been awarded the Ph.D. degree during the preceding year or have won any other honour, award or prize. For helping the young research scholars the Sodha Parisad has recently started work on a monographyon research technique and methodology.

//The Department in the University proper has so far had four Heads, Dr. N.N. Choudhuri (1949 -- April 30, 1965), Dr. R.V. Joshi (May 1,1965-- Feb. 13, 1968), Dr. T.G. Mainkar (Feb. 14 - Oct. 2, 1969) and the writer

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of the present lines (Oct.3, 1969 to this date). Each has contributed to the building up of it in his own way.//

Sanskrit is a common heritage of all Indians. Organisation of cultural functions depicting pageants from Indian tradition is a sure means of stimulating interest of the people in it. The Department would consider its labours amply repaid if it is able to achieve this end even partially.

One of the special features of the Sanskrit Drama Festival of the Department has been the staging in it of quite a few of the modern Sanskrit plays alongwith the older ones, thus presenting before the lovers of Sanskrit an unbroken chain of the Sanskrit drama and also emphasizing, in as effective a way as possible, the fact that Sanskrit is still a living idiom that answers fully the requirements of the modern age.

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We are very glad to have in our midst our Prof. U.N. Singh our Pro-Vice-Chancellor. Apart from being an eminent mathematician, he is a thorough scholar of Sanskrit having studied it after the traditional method. We have always counted him as one of us. His presence today has greatly encouraged us.

SPEECH DELIVERED BY PROF. SATYA VRAT, PROFESSOR AND HEAD, DEPARTMENT OF SANSKRIT, UNIVERSITY OF DELHI ON 22.1.1975 ON THE OCCASION OF THE RELEASE OF THE A.D. PUSALKER COMMEMORATION VOLUME OF THE INDOLOGICAL STUDIES IN THE CONSTITUTION CLUB, NEW DELHI.

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Honourable Professor Hasan, colleagues and friends,

I have great pleasure in welcoming you to this function which has been arranged to mark the release of the A.D. Pusalker Commemoration Volume of our research journal, the Indological Studies. It is so kind of Professor Hasan to have agreed to release it. He is an outstanding historian and interpretor of Indian thought in the country at the moment. Endowed with a rare insight into Indian traditions and culture, he combines in him the unique qualities of urbane humanity and catholicity of outlook which endear him to all. So does endear his profound scholarship which he carries on his with a smiling ease. It is in the fitness of things that a volume in the memory of a distinguished historian should be released by another distinguished historian.

Though the field of activity of Dr. A.D. Pusalker, to whose memory the volume is dedicated, had all along been Maharashtra, he had, a couple of years before his death come to have intimate association with our University. He was a member of the Advisory Board of our journal, of our Faculty of Arts and of our Research and Publications Sub-Committee. We therefore thought, that we should honour his association with us. We decided to name Volume III of our research journal Indological Studies after him. It is the first major publication of our Department, which is perhaps

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We are very glad to have in our midst our Prof. U.N. Singh, our Pro-Vice-Chancellor. Apart from being an eminent mathematician, he is a thorough scholar of Sanskrit having studied it after the traditional method. We have always counted him as one of us. His presence today has greatly encouraged us.

SPEECH DELIVERED BY PROF. SATYA VRAT, PROFESSOR AND HEAD, DEPARTMENT OF SANSKRIT, UNIVERSITY OF DELHI ON 22.1.1975 ON THE OCCASION OF THE RELEASE OF THE A.D. PUSALKER COMMEMORATION VOLUME OF THE INDOLOGICAL STUDIES IN THE CONSTITUTION CLUB, NEW DELHI.

.....

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I have great pleasure in welcoming you to this function which has been arranged to mark the release of the A.D. Pusalker Commemoration Volume of our research journal, the Indological Studies. It is so kind of Professor Hasan to have agreed to release it. He is an outstanding historian and interpretor of Indian thought in the country at the moment. Endowed with a rare insight into Indian traditions and culture, he combines in him the unique qualities of urbane humanity and catholicity of outlook which endear him to all. So does endear his profound scholarship which he carries with a smiling ease. It is in the fitness of things that a volume in the memory of a distinguished historian should be released by another distinguished historian.

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Post-Graduate students, 250 Research Scholars and 150 teachers both in the colleges and in the University. ~~It has a number of projects on hand.~~ Its research and publication programmes include a Hindi translation of Ghate's Lectures on the Ṛgveda, a Bibliography of Research Articles in Sanskrit Periodicals with 6-7000 entries and creative writings of the teachers and the research scholars. Besides Indological Studies, the research journal, it publishes an annual journal Svādhyāyaḥ of Post-Graduate students which is wholly financed by them. Apart from teaching and research it takes active interest in extra-curricular activities. Every year it organizes an all India Sanskrit Elocution competition and a two or three day Sanskrit Drama Festival where a number of Sanskrit plays are put on boards.

I would now seek your permission to say a few words on the life and activities of Dr. Pusalker to whose memory the present Volume is dedicated.

Dr. Pusalker was born on November 22, 1905, in the village Dongar in the Ratnagiri District of the Maharashtra State. Brilliant in studies, he passed his B.A. (1927) and M.A. (1929) examinations in Sanskrit with many laurels. He was awarded the Anasuya Sanskrit Prize of the S.P. College, Poona, and the M.R. Jayakar Prize for standing first in the Mimamsa. For his Ph.D. degree (1941) he wrote a thesis on Bhasa -- A Study under the guidance of the late Dr. V.S. Sikthankar of the Bhandarkar Oriental Research Institute, Poona. He passed his LL.B. examination (1930) from the University of Poona.

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Dr. Pusalker was immensely devoted to academic pursuits

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which brought to him privileged distinctions like the Mandlik Gold Medal and the Prize of the University of Bombay (1932), the Bhagwanlal Indraji Prize of the University of Bombay (1934), the Munshi Gold Medal of the Bharatiya Vidya Bhavan (1944) and the Silver Medal of the Asiatic Society of Bombay (1956). The most deserving and the crowning privilege was conferred upon him in 1971 by the President of India by awarding him the Certificate of Honour.

For twenty-four years (1936-1959) Dr. Pusalker worked as an Assistant Director of the Bharatiya Vidya Bhavan's Post-Graduate Department and as an Assistant Editor of its world-renowned Series 'History and Culture of the Indian People'. The first six Volumes of this series, eloquently reveal his meticulous scholarship, penetrating insight, impeccable editing and his "smarting eyes" for proof-correction. He also contributed many learned chapters to these volumes. He was also one of the editors of the Bhavan's Indological research quarterly Bharatiya Vidya (Vols. 5-16). He also edited the first two volumes (1957-59) of the Cultural Heritage of India of the Ramakrishna Mission Institute of Culture. He was appointed the Director of the Post-Graduate and Research Department of the Bhandarkar Oriental Research Institute (1960-71) and as the Curator of the same Institute (1961-72).

He was elected the President of the Ancient India Section of the Indian History Congress, Nagpur (1950), of the History Section of the All-India Oriental Conference, Annamalainagar (1955)

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and of the Seminar on the writing of Indian History, Santiniketan (1966). He was actively connected with learned institutions like the All India Oriental Conference; the Indian History Congress; the Asiatic Society of Bombay; The Bharata Itihasa Samshodhana Mandala, Poona; The Maharashtra State Sanskrit Standing Committee; the Directorate of Languages, Maharashtra State; The Marathi Vishvakosha, Wai; The Gazetteer of India (Vol.II), New Delhi; the Indian Sociological Society, Delhi; and the Indian P.E.N., besides many Universities.

Dr. Pusalker was greatly loved and admired by his friends and colleagues. I cannot help recounting here an incident that greatly touched me. While the press copy of the present Volume was getting ready I received a letter from Sri V.L. Manjul, the Librarian of the Bhandarkar Oriental Research Institute. He had come to know from somewhere that we were bringing out a volume in his memory. He enquired from me if he could also pay his homage to him. A write-up on Dr. Pusalker was difficult for him for he was no author or writer. He could only prepare a Bibliography of his writings and that Bibliography itself may be taken to be his tribute to him. Nothing could be more touching for me than this. This represented an irresistible desire of one-time colleague of the learned ~~devout~~ savant to offer whatever he could, to his sacred memory. My concurrence conveyed to him, Shri Manjul lost no time in sending a Bibliography of Dr. Pusalker's writings, which numbered 191, a staggering production of a life dedicated to scholarship.

The present Volume carries articles, Sir, by as many as

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twenty two scholars, and covering a very wide range of Indological studies. Some of the articles are on topics as far removed from each other as Epigraphy and Mathematics. I hope you would like this attempt of ours.

May I now request your now, Sir, to ~~formally~~ release the Volume ?

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Speech delivered by Prof. Satya Vrat, Professor and Head, Department of Sanskrit, University of Delhi on 22.1.1975 on the occasion of the release of the A.D. Pusalker Commemoration Volume of the Indological Studies in the Constitution Club, New Delhi.

.....

Honourable Professor Hasan, colleagues and friends,

I have great pleasure in welcoming you to this function which has been arranged to mark the formal release by Professor Nurul Sasan, our Minister of Education, of the A.D. Pusalker Commemoration Volume of our research journal, the Indological Studies. It is so kind of Professor Hasan to have agreed to release it. He is an outstanding and historian and interpretor of Indian thought in the country at the moment. He possesses a rare insight into Indian traditions and Indian way of life. He combines in him the unique qualities of urbane humanity and catholicity of outlook which endear him to all. He carries on him the weight of his scholarship with a smiling ease. It is in the fitness of things that a volume in the memory of a historian should be released by a historian.

Though the field of activity of Dr. A.D. Pusalker, to whose memory the volume is dedicated had all along been Maharashtra, he had, a couple of years before his death came to have intimate connection with our University. He was a member of the Advisory Board of our journal, our Faculty of Arts and of our Research and Publications Sub-Committee. We therefore thought, that we should honour his association with

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It will not be out of place to give here a brief account of the life and activities of Dr. Pusalker.

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Adhyayana and Adhyapana were his ida and pingala. Like the Dhruva star, he was devoted to academic pursuits which brought to him privileged distinctions like the Mandlik Gold Medal and the Prize of the University of Bombay (1932), the Bhagwanlal Indraji Prize of the University of Bombay (1934), the Munshi Gold Medal of the Bharatiya Vidya Bhavan (1944)

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For twenty-four years (1936-1959) he worked as an Assistant Director of the Bharatiya Vidya Bhavan's Post-Graduate Department and as an Assistant Editor of its world-renowned Series History and Culture of the Indian People. The first six Volumes of this series, eloquently reveal his meticulous scholarship, penetrating insight, impeccable editing and his "smarting eyes" for proof-correction. He also contributed many learned chapters to these volumes. He was also one of the editors of the Bhavan's Indological research quarterly Bharatiya Vidya (Vols 5-16). He also edited the first two volumes (1957-59) of the Cultural Heritage of India of the Ramakrishna Mission Institute of Culture. He was also appointed the Director of the Post-Graduate and Research Department of the Bhandarkar Oriental Research Institute (1960-71) and as the Curator of the Institute (1961-72).

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One of the oldest Departments in the University ours is perhaps the largest amongst similar Departments in the country with 400 Post-Graduate students, 250 Research scholars and 150 teachers both in the colleges and in the University Department. Its research and publication programmes include a Hindi translation of Ghate's Lectures on the Rgveda, a Bibliography of Research Articles in Sanskrit - Periodicals with 8000 entires and creative writings of the teachers and the research scholars. Besides the research journal, Indological Studies it publishes an annual journal Swadhyayah of Post-Graduate students which is wholly financed by them. Apart from teaching and research it takes active interest in extra-curicullar activities. Every year it organizes an All India Sanskrit Elocution competition and a two or three day Sanskrit Drama Festival where a number of Sanskrit plays are put on boards.

We feel greatly honoured, Sir, by your presende among us. This provides us with added incentive to work still harder in the creation and dissemination of knowledge, our sole pursuits.

May I request your now, Sir, to formally release the Volume ?

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Welcome speech delivered by Professor Satya Vrat, Professor and Head, Department of Sanskrit, on the occasion of the SANSKRIT DRAMA FESTIVAL organized by the Department of Sanskrit, University of Delhi, on December 8, 1973.

....

Respected Shri Radha Ramanji, Professor Paul Thieme, Colleagues and friends,

I have great pleasure in welcoming you to the Sanskrit Drama Festival this afternoon. The appreciative response that it aroused last year has provided us with the incentive to continue it for two days, yesterday and today. Five plays in all are being put on boards this year : Two, the Kundamala of Dinnaga and the Adhuna taraya mam, Sanskrit rendering of a Marathi play of P.L. Deshpande prepared by the staff of the Janaki Devi College were staged yesterday and three being staged today : the Mudraraksasa of Visakhadatta, the Bhagavadajjukiya of Baudhayana and the Ascaryacudamani of Saktibhadra. The plays have been suitably abridged to suit the convenience of the stage.

Bharata the ancient dramaturgist, has laid down elaborate rules for stage - craft, the kind of Rangasala needed for staging of the plays, the types of acting and the costumes etc. We have travelled far from the times of Bharata. Some innovations had therefore to be made in stage-craft in keeping with the requirements of the modern age. These have been carried out by us.

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The Festival is being organized under the auspices of the Sahitya Kala Parishad of the Delhi Administration which has provided the necessary Funds.

150th Birth Anniversary of MaxMueller is being celebrated in Delhi these days. It was in the fitness of things that our Department too should associate itself with the memory of the great Indologist who has passed into legend by his massive scholarship and learning.

We are very happy that we have Shri Radha Raman, Chief Executive Councillor to preside over our Festival today. We can very well realize the pre-occupation of a State Chief Minister. A meeting of the National Development Council is on today. Shri Raman ji has come to us straight from there. We are really touched by his love for us.

Shri Radha Raman Ji is a symbol of the hopes and aspirations of the people of Delhi. One of the country's veteran freedom fighters and a foremost leader he combines in him urbane humanity and catholocity of outlook. He is a visionary - in his eyes can be seen dreams of a happy prosperous and golden India.

We are also happy to have with us as our Chief Guest Prof. Paul Thieme, Professor of Sanskrit, University of T bingen, Federal Republic of Germany. He is ~~the most~~ one of the most eminent Indologists of our times. His is a life of total dedication to the pursuit of knowledge which he has

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assimilated and disseminated all these years. His name is now a bye word for sound scholarship.

We are also happy that we have with us today such eminent scholars as Professor Berger, Professor , Prof. V. Raghavan, Prof. R.N. Dandekar, Prof. S.A. Upadhyaya, Prof. Raghavan and Prof. Dandekar are members of our Research and publication Committee too, an inaugural meeting of which we had yesterday. The meeting was presided over by our worthy Pro-Vice-Chancellor, Prof. Upadhyaya we hope shall be with us as a member of our Arts Faculty.

Some of you friends might well ask as to what do we really want to achieve by such functions and whether our efforts at the revival of the Sanskrit stage can at all meet with success while interest in stage in general is declining due to the onslaught of the movie. To the first we would say, we want to achieve the propagation of Sanskrit by such means. We are fully in agreement with the celebrated Sanskrit play-wright, the late Commented Dr. J.B. Chaudhury, who in the prologue to one of his plays : सङ्गीत नाटकादिमाध्यमेन संस्कृतस्य सुयसा प्रचारं वयं वा क्षमः, we desire better propagation of Sanskrit through the medium of music and drama etc. Drama has always had a special appeal for the people. It may well have more appeal for them than even poetry. There is a wellknown sayings in Sanskrit काव्येषु नाटकं रम्यम् . As for the Sanskrit stage, the very presence of the large audience before us is

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a proof positive that it is still popular. Innovations could be introduced in it as indeed they have been, to make it name acceptable to modern audiences.

Production of a very large number of Sanskrit plays in the modern times, more than three hundred plays in the twentieth century alone have been accounted for, would also point to the unflagging interest of the people in it. Some of the playwrights of our time have each written and produced as many 25 plays. Sanskrit stage, therefore, has an important role to play in the national life of the country.

A galaxy of scholars is with us today. We extend our honoured guests our warmest welcome.

We also welcome with open arms all of you friends who have taken the trouble of coming over here and gracing the occasion with your presence. It is symbolic of your love for Sanskrit and our Department.

One of the oldest Departments in the University, ours is perhaps the biggest amongst similar Departments in the country. It has as many as 300 Post-graduate students and well over two hundred and sixty research scholars. There are as many as 150 teachers both in the colleges and in the University.

The Department has two associations, one of its teachers and research scholars, the Sanskrit Sodha Parishad and the other

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of its Post-graduate students, the Svadhyaya Mandala where fruitful intellectual activity is carried on in the form of reading of papers, discussions etc. every month and every week respectively. For the past two years the Department has been running under the title : 'Indological Studies' a half-yearly research journal. Our Pro-Vice-Chancellor had presided over the function marking its inauguration. The Journal will be entering into the third year the next month, i.e. January,1974. The Department has also a programme of starting its publication series. An Endowment of Rs. 10000/- has been created for the purpose by the well-known Sanskrit savant Shri Charu Deva Shastri. Recently at the Indra Vidyavachaspati Annual All India Sanskrit Elocution Competition which the Department has started since last year with an Endowment of Rs. 10000/- created by Shrimati Chandrawati Devi, wife of the late Shri Vidyavachaspati. Shri Radha Raman, the Chief Executive Councillor, Delhi, announced, while inaugurating it, that the first publication of the Department will be financed by the Delhi Administration.

The Department has also undertaken a project of translation into Hindi some of the rather important and useful works on Indology. Under this project it has almost completed work on the Hindi translation of the well-known works Ghate's Lectures on the Rgveda.

But by far the most important project undertaken by the Department since the beginning of this year is a Bibliography of Research Articles in Sanskrit periodicals. The Bibliography

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is to cover a very wide period from 1866 when the first Sanskrit periodical came into being to the current year of 1973. Already considerable work has been done on it, some 8000 card entries having already been recorded. The Bibliography comprising some 10000 to 12000 entries is likely to be published in two volumes of 600 pages each.

These are some of the projects undertaken by the Department. But it has the potential to undertake many other similar ones. With its vast numbers it does possess the necessary expertise to work on different disciplines covered by Sanskrit. It can easily be converted into a school of Oriental Studies on the lines of the School of Oriental and African Studies, London.

Sanskrit is a common heritage of us all. Whatever is noble, pure and elevating is found in it. To preserve it, to foster it and to inculcate interest in it is a responsibility that Dame Destiny has cast on us. On how effectively we discharge it will depend the future of India.

Organisation of Cultural Functions depicting pageants from Sanskrit tradition is one effective means of stimulating interest of the people in Sanskrit. If our efforts today succeed even partially in achieving this end we would consider our labours more than repaid.

Before I conclude I would like to place a suggestion before this distinguished assembly. Though MaxMueller had written on practically every aspect of Indian thought,

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culture and literature he was more interested in the Vedas which he had edited critically for the first time. His contribution to Vedic Studies is really stupendous. On this happy occasion of the MaxMueller's 150th Birth Anniversary Celebrations I would suggest that we apply our mind to erecting a lasting memorial in India to the great savant's contribution to the Vedic field by instituting a MaxMueller chair for Vedic studies in the University of Delhi. This will serve a yet another bridge of understanding between India and the Federal Republic of Germany.

Shri Radha Raman Ji, Professor Thieme and you all our friends have greatly encouraged us by your presence. I on behalf of the Department once again offer you my warmest welcome. I hope you would like whatever we are able to present you here.

I would now request Shri Radha Raman Ji to say a few words.

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Speech delivered by Professor Satya Vrat at the General Body Meeting of the Teachers of the Department of Sanskrit, University of Delhi, held on 22.4.1973.

. . . . . .

Friends,

I have great pleasure in welcoming you to this General Body meeting of the teachers of the Department. The meeting gives us an opportunity to come together, in itself a big gain in a city like Delhi, and exchange notes. The present academic year that will be coming to a close in a few days has been really the most eventful one. It has seen the birth in the Department of quite a few new activities by far the most important of which is the preparation of a bibliography of research articles in Sanskrit periodicals. It is a big project that the Department has taken in hand. The University has approved of it and provided the necessary financial grant for it. It is proposed to survey the entire field of Sanskrit Journals, from the appearance of the earliest one in 1864 to the very latest one this year. Hundreds and thousand of issues of Sanskrit journals both past and current will have to be surveyed. Twenty to twenty five thousand cards are estimated to be prepared and the bibliography when ready is expected to comprise in print two volumes of one thousand pages each. It is this project which is expected to bring the name of the Department on the research map of the world. The project is past the take-off stage. A couple of scholars are actively engaged on it. Dr. Mantrini Prasad, the pool scientist of

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the C.S.I.R. associated with our Department has been put on this work. He is away to Calcutta surveying the Sanskrit periodicals there. Recently the Department has acquired the services of Dr. Jiya Lal Kamboj in this work as also the production of our research journal. Shri Satya Narayana, one of our research scholars has also been assigned work in this connection. He will shortly be proceeding to a couple centres such as Bangalore and Madras to look for as of the Sanskrit periodicals as are not available locally. Besides these scholars, who are regularly engaged in this work a few research scholars of the Department have also been assisting it in preparing the card entries, alphabatising them and other necessary things. I am glad to announce that already some six thousand cards have been prepared. A sub-committee consisting of Dr. S.S. Rana, Dr. Krishan Lal and Dr. Ram Gopal Misra designated as the Assistant Directors of the project has been formed to assist the Department in editorial work.

Another important scheme that the Department has recently undertaken and for which the finances have been managed from the University is that of preparing translations into Hindi of standard works in foreign languages useful for honours course.

A subcommittee has been constituted for the purpose with the following members :

(1) Shri Jaipal Vidyalankar

(2) Shri Shivanarayan Shastri

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(3) Dr. J.D. Dixit

(4) Mrs. K. Vidyaratna

(5) Dr. S.S. Rana (Convenor)

(6) Shri S.N. Nigam (Chairman)

The Committee has had several meetings. In its meeting held on it.... it decided to undertake the translation into Hindi of the well known book : Ghates' Lectures on the Rigveda. Parts of the work were assigned to different colleagues for translation. The translation is almost complete. Only the introduction remains to be translated and the vetting to be done. As soon as this is done the work will be ready for the press.

Recently there was a feeling in the Committee of Courses which had its meeting on April 11, 1973 that the translation committee could also undertake the translation into Hindi of Macdonnels 'Vedic Grammar for Beginners'. Its chapters 3 and 4 are prescribed as text in Honours. The book has been long out of print and not available. The feeling was that since the money allocated by the University for purpose of preparing Hindi translation of works in foreign languages useful for Honours course is not get exhausted and a part of it is available still the translation Committee could very well undertake the work of Hindi translation of the said book which should be ready as early as possible, preferably before the reopening of the University in July. Copies of the Hindi translation could be got stenciled

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and cyclostyled and made available to our students by the department at a low price.

A new activity in the Department which requires particular mention pertains to Shri Indra Vidyavacaspati All India Sanskrit Elocution competition. An edowment of Rs. 10000/- was created for the purpose by Shrimati Chandravati Devi, wife of the late Shri Indra Vidyavacaspati. The competition was inaugurated this year by Prof. Sher Singh, Minister of State for Agriculture, Govt. of India and presided over by Prof. Raghuvir Singh Shastri, Vice Chancellor, Gurukul Kangri University. Prizes of the value of Rs. 250, 150 and 100 were awarded to the first three competitors. The competition was organized this year on January 27, 1973. It will be an annual feature of the Department and shall henceforth be organized on 9th November every year -- the date of birth of Shri Indra Vidyavacaspati as per terms and conditions governing the Endowment.

This year the Department organized cultural functions too. Cultural Evening on November 7, 1972 which was inaugurated by Dr. Sarojini Mahishi, Minister of State for Tourism and Civil Aviation, Govt. of India, and presided over by Prof. V.P. Dutt, Pro-Vice-Chancellor, University of Delhi. Prof. Sarup Singh, Vice-Chancellor was also present on the occasion and the Sanskrit Drama Festival as part of the Golden Jubilee celebration of the University on March 2, 1973. It was inaugurated by Prof. Siddheshwar Prasad, Deputy Minister for Heavy Industries, Govt. of India

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and presided over by Prof. Sarup Singh. Both the functions attracted large audiences.

Now a word about the research and Post-Graduate teaching programme of the Department. I am happy to mention it here that as many as eleven candidates have got the Ph.D. Degree this year. A record number so far. It shows greater interest and keenness in the Department for research. It is hoped next year we shall exceed this figure -- as many as six candidated have already submitted their theis since January this year. I can hope that at the next convocation our Department will have the distinction of producing the largest number of Ph.D.'s in the Faculty of Arts. It already enjoys the unique distinction of having the largest number of research scholars on rolls - as many as two hundred and fifty - in any single Department in all the three faculties of Arts, Social Sciences and Mathematics. While numbers are and should be a source of strength they can prove to be source of weakness too. Already we have begun to feel their side-effects. The Department has almost reached the saturation print in research enrolment. Some of the Supervisors have begun to express their inability to take more students under their supervision. Constant thinking in the Department is on at the moment to find a way out of the impasse and to eliminate the possibility of sheer numbers overwhelming us.

In the Post-Graduate classes the Department has some 400 students. As many as 67 teachers are participating in

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teaching. Out of these only 5 are University-appointed. The rest, 62, come from the colleges, which means almost half the total strength of the Department is participating in Post-Graduate teaching -- a record in the University. I don't think there is any other Department in the University where there is such a large and wide participation of the teachers of Colleges in Post-Graduate teaching. It has been a singularly unique feature of the Department that we have never made any distinction between a College teacher and a University teacher. I have always considered the Department to be one single whole, a big organism, a monolith which has a bright future for it. One thing by which I have been laying the greatest store is unity, unity of purpose, action and spirit. The Department has to march in step, shoulder to shoulder, to achieve which is due to it by its numbers and unpotential. We are now proceeding with the determination that we must occupy our rightful place among the best Departments in the world.

But to win recognition for being the best one has to think and act in the best way. This does not apply to the Head of the Department only. Every one of us has a responsibility to discharge. Our entire thinking has to be oriented towards that end. For being the best Department requires the best teachers. Any let-up in this is sure to make us weak. The Department on its part, therefore has a clear-cut formulation of policy which it has been trying to follow recentlessly, sometimes even against heavy odds, sometimes in the teeth of sustained, vicious and ingenious

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manipulations and machinations. The members opposite can scarcely have an idea as to the kind of strain, mental, physical and nervous, that has meant to us to proceed according to the principles that we hold so clear. The Head of the Department or his nominee is just one member in a Selection Board consisting of so many other members. He has to carry them along with him, convince them and then bring them round to his view. He can't order things about. In spite of these built - in difficulties and hardships the appointments this year have been by and large according to our well-defined and by now perhaps well known principles. Even for purposes of recommending interview calls to candidates we have been following these principles. We have divided the candidates for this purpose into the following six categories :

1. M.A. First class with Ph.D. degree.
2. M.A. First class with Ph.D. thesis submitted.
3. M.A. First class with notice for submission of thesis Ph.D. degree given.
4. M.A. First class with University position and other distinctions.
5. M.A. First class with oriental degree or degrees.
6. M.A. First class with two or more years of research experience.

Here one thing I would like to place before you for some of you may not know this -- at least I did not know until some three years back and could know it only when the

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University offered the clarification to me, that the Principals of the Colleges or the Chairmen of the Governing Bodies of the Colleges have the right to add a few names, if they choose too, to the names, recommended by the Department for the issue of interview calls. If you therefore come across a few names which do not answer the principles enunciated above please do not get away with the impression that there has been a departure from its principles on the part of the Department. There are certain agencies over which the Department has no control.

I am very keen that the teachers of the Department engage themselves in active research along with teaching. Here I cannot but resist the temptation of quoting from the Radha Krishnan University Education Commission Report :

"A teacher should do some research to be a good teacher and a research scholar should do some teaching to be a good research scholar." Of course all the research scholars cannot do teaching but teachers can do research. Now that we have a research journal of our own we can publish the results of our research in it. Research we must do. For, that is the only way of enlarging the frontiers of knowledge.

So for two issues of our journal have come out. The third one, vol. II, No.1, is almost published and should be out shortly. The Publication Sub-Committee of the Department in its meeting held on November 30, 1972 had decided that the Journal should have a new name of "Indological Studies" with

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the words Journal of the Department of Sanskrit, University of Delhi, appearing below it. The current issue as well as the subsequent issues will therefore appear in this new name of Indological Studies.

The Executive Committee and the Functional Sub-Committee of the Department have been working very well. They have had a number of meetings and carried out the work entrusted to them smoothly. A couple of vacancies had arisen in the Functional Sub-Committees on account of some of the members having left the Department. The Executive Committee in its meeting held on 3.4.1973 decided to nominate the forcoming members in place of the old ones :

1. Time-table Sub-Committee -- Shri Harsh Kumar in place of Dr. Dayanand Bhargava.
2. Publication Sub-Committee -- Dr. Miss Rama Saxena in place of Dr. Mrs. T.S. Rukmani. Dr. Saxena's membership to be limited only for the period of leave of Mrs. Rukmani.

According to clause No.7 of the Agenda which itself with some modifications was adopted as the Minutes of the General Body meeting of teachers held on 24.3.72'no one person could be member of more than one Committee including the Executive Committee.' Dr. T.R. Sharma is a member of the Executive Committee as well as the Library Sub-Committee. This anomaly came to the notice of the E.C. and it decided to replace Dr. T.R. Sharma on the Library Committee by Mrs. Medha Jha,

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The Committee also decided that in view of the integration of the staff of the erstwhile Institute of Post-Graduate (Evening) Studies with the staff of the Department of representative from the evening wing of the Department should be a member of each Functional Sub-Committee. The Committee-wise representation of the evening wing of the Department recommended by the E.C. is as follows :

1. Time-Table Committee -- Dr. S.P. Narang
2. Library Sub-Committee -- -do-
3. Lectures and Seminars Sub-Committee --Dr. R.M. Sharma
4. Cultural Affairs Sub-Committee -- -do-
5. Publication Sub-Committee -- Dr. Avanidndra Kumar

The E.C. also decided to drop the words 'pending the filling up of the vacancies' in clause No.7 in the Agenda and the minutes of the said meeting of the General Body of teachers held on 24.3.72.

In one of the earlier meetings held on December 20, 1972 the Executive Committee had resolved :

"That the different wings of the Department i.e. the teachers from the Colleges and the University, the research scholars and the Post-Graduate students of the day classes should contribute towards the expenses in connection with the cultural functions to be organized by the Department from time to time, or some such functions as the felicitation,

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the farewell etc. The Committee feels that such functions are very useful for the Department and should be organized from time to time."

In the light of the above resolution the General Body has now to decide as to what quantum of contribution it has to fix for the teachers. At the moment it is only the Post-Graduate students who contribute towards the cultural and other activities at the rate of Rs. 3/- per head, the old time-honoured rate which has stood constant for more than a decade and a half, if not earlier still.

Now a word about the publication of books and monographs etc. by the Department. The Department attaches the highest importance to it. It is mobilizing the necessary resources for the purpose. It wants that publication series on the lines of the Gaekwad Oriental Series or Deccan College Series or Calcutta University Series should be started by the Department. Already a step forward has been taken in this direction with the creation of an Endowment Fund of Rs. 10000/- by Pandit Charu Deva Shastri. Efforts are afoot for raising further resources. As soon as these succeed fully or even partially we would have entered the publication field in a big way with opportunities of our researches being made available to the widest corners of the world for, surely the Department is known outside by its research output.

Friends, I have spoken enough now, perhaps more than enough but I could not help it. I was keen to let you have

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a seep into the working of mind, to count my heart-beats, to gauge the emotions that surge in me. The Department is witnessing the dawn of a bright future. By its intrinsic strength, unity of purpose and firm resolve it is sure to touch new dimensions and carve out a niche of glory for itself in the years to come.

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Respected Vice-Chancellor, Colleagues and Friends,

It has become customary by now for a newly appointed Professor in the Faculty of Arts to begin his new career by an address wherein he may touch upon a problem or two he is working upon. The idea behind this probably is to introduce a new incumbent of a Chair or incumbent of a new Chair to faculty members. Well, this may have some validity in the case of persons coming from outside for they are new to the Faculty and need introduction. For a person like me who has been in this university for almost a decade and a half, it merely turns itself into a formality, a mere ritual. You know me all and I am certainly not inaugurating my new career as Professor with this Lecture. It is already more than a year I have served this University as Professor. Well ! these are light-hearted observations and may not be taken a little too seriously.

The topic of my today's Lecture is "Depiction of Poetic Sentiments in the Yogavāsiṣṭha". The Yogavāsiṣṭha is a work or Advaita Vedānta in 32000 verses and is ascribed by tradition to sage Vālmīki, the author of the Rāmāyaṇa. It depicts the story of Rāma in a state of despondency due to the unreality of the world. Vasiṣṭha gives sermon to him. This is merely the kernel of the story which is introduced with six koṣas or sheaths or sub-stories. This is typical of the style of the ancient story telling. For purposes of illustration the work gives numerous stories interspersed with much didactic and philosophical matter. At places there is fine poetry too.

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As a matter of fact the author himself seems to be conscious of this characteristic of his work in the course of which he himself terms it as kāvya, poem, a term which he prefaces with the epithets rasamayam, cāru and dṛṣṭāntaiḥ pratipāditam full of poetic sentiments, charming and embellished with illustrations. On account of its vast extent as also the variety of the matter the work has assumed encyclopaedic proportions. It has become a magnum opus of Indian Culture, Civilization, thought and philosophy. Couched as it is in beautifully chiselled expression it offers a delectable fuse to connoisseurs. Its variety of poetic sentiments, its wealth of imagery, its matrix of matching sound and sense, its plenitude of eerie music of words

The Yogavāsiṣṭha is certainly as great in its poetry as it is in its philosophy. It is a quirk of history that the work styling itself as poem kāvya, having poetic sentiments, rasamaya, has not been noticed by the world of scholars from the point of view of its poetry or literary excellence. The only work available on is that of Dr. B.L. Atreya, which, as is clear from its very title "The Philosophy of the Yogavasistha" deals only with its philosophy. Even that (Dr. Atreya's) work had appeared as early as 1936. Since then only some stray articles on this have appeared but in none of these except the ones by me is written a word about its literary or linguistic excellance. I claim to have done my

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humble bit in this direction. It was in late fifties that I was led into exploring the vast treasures of the language and the poetry of this work by a chance accident in my life. A Lecturer then, I was called upon to teach a portion from this (Yogavāsiṣṭha) work prescribed as text for the degree classes. That part was printed separately and I could have simply confined myself to that for my classroom purposes. But I chose to refer to the original text running into two volumes of 2000 pages and this ushered me into one of the most fascinating experiences of my life. The study of the Yogavasistha now is a mission with me. I have devoted years to it, and I shall still have to devote years to it. I am now face to face with what is the grandest, the sublimest and the noblest in Indian literature.

As I have already said earlier, the work abounds in poetic sentiments or rasas. The rasas that we meet with here are Śṛṅgāra, Vīra, Karuṇa, Raudra, Bībhatsa and Bhayānaka. The only Rasa occurring rather rarely is Hāsya or humour. These rasas occur in various descriptions in the work. Thus for instance, Erotic, Śṛṅgāra, the best of the rasas, rasarāja, we meet with.

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A NOTE ON THE NEED FOR A SANSKRIT ADVISORY COMMITTEE IN DELHI ADMINISTRATION

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One of India's most ancient languages, Sanskrit still occupies a prominent place in the country's life. It has a vast literature and a rich tradition going back to thousands of years. It provides the necessary sap to the plant of Indian nationhood and nourishment to Indian languages and literatures. It is a key to the understanding of India's past as also present - the present has grown out of the past. It therefore, fully deserves state encouragement.

In contrast to popular misconception, there are thousands of votaries of this language in the Union Territory of Delhi. The Secondary and the Higher Secondary Schools and the Delhi University have between them some 15000 students and teachers of Sanskrit, besides a dozen standard Sanskrit Pathashalas, Vidyalayas, Gurukulas and Vidyapeethas imparting instruction in Sanskrit after the transitional method. In addition to these are scholars unattached to any institution as also lovers of the language in all walks of life, Advocates, Judges, Govt. Officials, Businessmen, Diplomats and so on. It will be a good idea if the Delhi Administration were to set up a Sanskrit Advisory Committee under the Sahitya Kala Parishad to coordinate the activities of the various

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institutions connected with Sanskrit and to provide necessary incentive to its study.

The aims and objects of the Committee

1. To promote the cause of Sanskrit by generaling popular enthusiasm for its study.
2. To organize periodically public lectures and seminars to introduce people to Sansktit literature.
3. To organize, debates, declamation contests and elocution competitions as also to arrange for in staging of Sanskrit plays, pictorial exhibitions based on Sanskrit works and such other activities to further the interest of the people in Sanskrit.
4. To honour Sanskrit scholars of repute.
5. To provide financial help to Sanskrit Pandits in indigent circumstances.
6. To organize an All-India Kavi Sammelan, poetic symposium, at least once a year, preferably on the occasion of the Republic Day in line with similar poetic symposia organized with reference to some of the other Indian languages like Hindi, Urdu and Punjabi.
7. To observe Jayantis of prominent Sanskrit literary figures like Vyasa, Valmiki, Kalidasa etc.
8. To publish a Sanskrit magazine.

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SANSKRIT KAVI SAMMELAN ON REPUBLIC DAY

The Delhi Administration organizes on the Republic Day each year poetic symposia called variously Kavi Sammelan, Kavi Durbar, Mushaira, depending upon the language in which it is organized. It will be a good idea if it were to start organizing from this year a poetic symposium, Kavi Sammelan, in Sanskrit too which being the oldest, is a source of perrennial strength to all Indian languages. It (Sanskrit) still attracts thousand of people who know it and have deep sentimental attachment to it. A couple of hours of a sumptuous feast of its poetry they have eagerly looked forward to. Sanskrit poetry to them means not only an intellectual satisfaction but also spiritual upliftment.

Fortunately Sanskrit is still a living medium with a sizable number of people in our country. There are hundreds of poets and playwrights who write beautiful poetry. They deal with the most modern themes like the Chinese aggression, the Indo-Pak War, the Community Development Projects, the agrarian reforms as also the most ancient. They are capable of providing the audience with many a moment of thrill and joy and healthy recreation.

Since the time is short the Administration is to finalize its decision with regard to organizing the Sanskrit Kavi Sammelan on Republic Day and thereby blazing a new trail at the earliest so that the necessary preparations are taken in hand straightaway.

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KALIDASA JAYANTI

November 6-12 is being celebrated in the country as the Kalidasa Jayanti Week. The Delhi Admihistration too should celebrate it suitably every year. It may organize public lectures on Kalidasa by prominent literary figures in the field, hold an exhibition of paintings based on the works of the great poet and arrange for the staging of his plays or ballets on them. For this year however, since the time is very short, only public lectures may be arranged. It may be mentioned in passing that similar lectures were being organized by the Administration upto two years back. The practice suspended should now be revived.

The rest of the items mentioned above may be attended to in the coming year and the years to follow.

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८-११-१९७५ दिने दिल्लीविश्वविद्यालयसंस्कृतविभागेन
समायोजितया चतुर्थ्यां इन्द्रविद्यावाचस्पत्यखिलभारतीय-
संस्कृतवाक्प्रतिस्पर्धायां अवसरे दिल्लीविश्वविद्यालयसंस्कृत-
विभागाध्यक्षाणां डा० सत्यव्रतशास्त्रिणामभिभाषणम्

मान्याः श्रीमन्तो मनोहरश्याम जोशिमहाभागाः, आदरणीया डा० वेदव्रतापवैदिक महाभागाः समुपस्थिताः प्रेयांसो विद्वांसश्छात्राश्च,

अद्य श्रीमदिन्द्रविद्यावाचस्पति चतुर्थीखिलभारतीयसंस्कृतवाक् प्रतिस्पर्धावसरे समुपस्थितानामत्र भवतां स्वागतं व्याहरता मे मनसिमहान् प्रहर्षः । स चायं हर्षो स्मासु श्री जोशिमहाभागानां डा० वैदिक महाभागानां च समुपस्थित्या शतगुणित इति निर्भ्रान्तं वचः । श्रीजोशिमहाभागाः साप्ताहिक हिन्दुस्तानेत्याख्यायाः सुग्रथितायाः । पत्रिकायाः यशस्विनः सम्पादकाः । अतीव सहृदया एते संस्कृतं प्रति विशेषतो नुरक्ताः । सौम्याः श्लक्ष्णवाचो दाक्षिण्यौदार्यादिनैकगुणोचेता सम्पर्कमुपेतस्य सर्वस्यापिजनस्य मनोहरन्तीति अन्वर्थनामैतेषां मनोहरेतिसंज्ञा । डा० वैदिकमहाभागा देशदेशान्तरेषु विश्रुतकीर्तयस्तरुणो वयस्यपि ज्ञानवृद्धत्वमात्मनि वहन्ति । नैकदेशेष्वेगतास्तत्रभवभारतयशः पताकां दोपूयमितवन्तः । संस्कृते तानदेते सुतरामास्था । सदास्मेरातनाः सूक्ष्मद्रष्टार एते सर्वेषामप्यस्माकं बहुमानभाजनभूताः । येषां महागानां स्मृतावेषा प्रतिस्पर्धा योज्यते ते हि पुण्यश्लोका महात्मना न इन्द्रविद्यावाचस्पतयः प्रमुखाः, शिक्षाप्रदः संस्कृतविद्वांसः पत्रकारासारभूवन् । गुरुकुलकांगड़ीविश्वविद्यालयस्य ते प्रथमकुलपतय आसन् । संस्कृतेन प्रणीता एषां भारतैतिह्यादयोनैकग्रन्थाः सुतरां प्रसिद्धं गताः । हिन्दी पत्रकारितायास्तु जन्मदातृष्वेते एकतमाः । एते संस्त्सदस्या अभासन्। स्वसिद्धान्तेषु एते सुतरां दृढ़ाः । अन्तरराष्ट्रियाध्ययन महाविद्यालयेतत्परम्परा प्रातिकूल्येन हिन्दी भाषाया स्वशोधनिबन्धोपस्थापनाम कृत एषां सङ्घर्षः सर्वेषां स्वभाषाप्रणायिनो कृते निदर्शनभूतः ।

अद्य यथामया पूर्वमेवोक्तं चतुर्थ्यां इन्द्रविद्यावाचस्पत्यखिलभारतीयसंस्कृतवाक्-प्रतिस्पर्धा योज्यते । द्वासप्तत्युत्तरैको न विंशेशते अस्याः प्रारम्भो भूत् । तदा तदान्तनैः कैश्चिद्भूतपूर्व-सांसदैः [illegible] तदादृतं कृतमासीदाध्यक्ष्यं

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च तदानीन्तनेगुरुकाङ्गड़ीविश्वविद्यालयोपकुलपतिभिः प्रो० रघुवीरसिंहशास्त्रिमहाभागैः । त्रिसप्तत्युत्तरैकोनविंशे वत्सरे दिल्लीप्रशासनमुख्यकार्यकारिपार्षदैः श्रीराधारमणमहाभागैरस्या उद्घाटने विहितमध्यक्षता च साहित्यअकादेमीसंस्थायाः प्रकाशनाधिकारिभिः सुप्रथितैः साहित्यकारैः श्री सोमचन्द्रसुमनमहाभागैः । गतवर्षे इयमुद्घाटिता नवभारतटाइम्स-समाचारपत्रसम्पादकैः श्रीमदक्षयकुमारजैनमहाभागैरध्यक्षता चास्या विहिता गुरुकुल-काङ्गड़ीविश्वविद्यालयोपकुलपतिभिर्डा० सत्यकेतुविद्यालङ्कारमहाभागैः । अथ चास्या उद्घाटनं विधीयते मान्यैः साप्ताहिकहिन्दुस्तानसम्पादकैः श्रीमनोहरश्यामजोशिमहाभागै-नवभारतटाइम्ससमाचारपत्रसहायकसम्पादकैरादरणीयैर्डा० वेदप्रतापवैदिकमहाभागैः । एषा अस्याः प्रतिस्पर्धायाः संक्षिप्त इतिहासः ।

प्रतिस्पर्धायाः अस्याः स चालनं भवति श्रीमदिन्द्रविद्यावाचस्पतीनां धर्मपत्न्या कीर्तिशेषया श्रीमत्या चन्द्रवतीदेव्या विश्वविद्यालयायप्रदत्तेन दशसहस्ररूप्यकात्मकेन द्रव्यराशिना । समयोवाकुप्रतिस्पर्धामित्यस्याः किं चनवैलक्षण्यम् । होरार्धपूर्वमेव प्रतिस्पर्धिभ्यो विषया अत्र निर्दिश्यन्ते । प्रतिप्रतिस्पर्धि च दशमिनटात्मकः समयो कानिर्धारितः । प्रथमद्वितीयतृतीयस्थानयात्रां प्रतिस्पर्धिनां कृते क्रमशः सार्धं द्विशत, एक द्विशत शतरूप्यकात्मक पुरस्काराणायस्त्यत्र व्यवस्थाः । निर्णायिकाश्चात्र सन्ति राष्ट्रियसंस्कृतसंस्थानस्योपशिक्षानिदेशका डा० जयदेवगाङ्गुलिमहाभागा, दिल्लीविश्व-विद्यालयसंस्कृतविभागप्रवाचका डा० व्रजमोहनचतुर्वेद् महाभागा अहं च भवतां सेवकः । अथास्यां प्रतिस्पर्धायां नामग्रहणाय दिल्लीमतिरिक्त जम्मू, हिमाचलप्रदेश, गुरुकुल काँगड़ी राँचीत्यादिनानाविश्वविद्यालयेभ्यः सम्प्राप्ताः प्रतिस्पर्धिनः ।

मान्यवर्याः, यस्मिन् विभागे त्रभवतां पदसर्पणमक्ष स जातं सौ ति प्राचीनः । यस्मिन् वर्षे विश्वविद्यालयो यं जातिमलब्ध तस्मिन्नेवायमपि । सम्प्रत्यत्र शतत्रयं छात्राणां स्नातकोत्तरकक्षायोरधीते । सार्धं शतद्वयं च पीएच्० डी० तमुपाध्यर्थं शोधकार्यं प्रवर्तमन्ति । विभागस्य इण्डोलोजिकल स्टडीज़ इत्याख्या शोधपत्रिका प्येका स्ति यस्या अद्य वर्ष-चतुष्टयं प्रवर्तमानायाः । स्नातकोत्तर विद्यार्थिनां स्वाध्यायमण्डलमिति प्राध्यायकानां शोधच्छात्राणां च संस्कृतशोधपरिषदिति परिषद्द्वयं विभागे तीवशोभनं कार्यं कुरुतः ।

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स्नमोर्निबन्धपाठो भवति चर्चा चापि तद्विषयिकी प्रवर्तते । विभागेनाङ्गी कृतासु योजनासु संस्कृतयत्र पत्रिकासु प्रकाशितानां शोधलेखानां सूची (A Bibliography of Research Articles in Sanskrit Periodicals) ४ भाषा नारेषु प्रकाशितानां ग्रन्थानां प्रामाणिको हिन्दीभाषानुवादश्च सविशेषमुल्लेखमर्हत: । द्वितीययोजनस्त: Ghate's Lectures on Rgveda -- इत्याख्यस्य ग्रन्थस्य हिन्दीभाषानुवाद: परिपूर्णतां गत: । साइक्लोस्टाइल रूपेण च विभागे सुलभ: । सत्यां साधनसमुपलब्धौ प्राकाश्यमप्येष एष्यति ।

बन्धुवर्गा:, बहुमयोक्तम् । जानामि भवन्त: श्रीजोशिमहाभागानां वचनं श्रोतुमुत्सुका इति । तेनोपसंहरन् स्वकीया गिरं सम्प्रार्थये मान्यवर्यान् श्रीजोशिमहाभागान् प्रतिस्पर्धाया उद्घाटनाय ।

अथ मुख्यातिथीनां सौकर्याय हिन्दीभाषया पि किं चद् वाच्य ।

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मान्य श्री जोशी जी, आदरणीय डा० वैदिक जी, समुपस्थित सहयोगिवृन्द एवं छात्रगण,

आज आप सबका इस इन्द्रविद्यावाचस्पति चतुर्थ अखिल भारतीय संस्कृत वाक्-प्रतियोगिता के अवसर पर स्वागत करते हुए अपार हर्ष का अनुभव हो रहा है। इस समय हमारे बीच श्री मनोहरश्याम जोशी जी तथा डा० वेदप्रताप वैदिक जी भी उपस्थित हैं। इससे यह हर्ष अनेक गुणा बढ़ गया है। श्री जोशी जी यशस्वी पत्रकार हैं। भारतीय संस्कृति एवं संस्कृति के प्रति इनकी गहरी आस्था है। इनका सौम्य स्वभाव, मधुर वाणी एवं उदारता सभी का मन हर लेती है। इसलिये इनका मनोहर नाम यथार्थ ही है। डा० वैदिक जी युवा होते हुए भी वृद्ध हैं। ज्ञानवृद्धत्व इन में है। गहन सूक्ष्मेक्षिका इनकी है और अनुकरणीय कर्मठता। देश विदेशों में ये गये हैं और भारत की यशःपताका इन्होंने वहां फहरायी है। सदा मुस्कराता इनका चेहरा सम्पर्क में आने वाले प्रत्येक व्यक्ति को प्रभावित किये बिना नहीं रहता। भारतीय संस्कृति तथा संस्कृत में इनकी भी अटूट आस्था है, उनसे एक भावनात्मक सम्बन्ध है जो बहुत गहरे तक चला गया है। अपने सिद्धान्तों के बड़े पक्के हैं और उनके लिये हर प्रकार का कष्ट सहन को तैयार रहते हैं। अन्तरराष्ट्रिय अध्ययन केन्द्र School of International Studies में वहां के नियमों एवं परम्पराओं के विरुद्ध हिन्दी माध्यम से अपना शोध-प्रबन्ध प्रस्तुत करने का आपका संघर्ष स्वभाषा प्रेमियों के लिये एक उदाहरण बन गया है।

जिन महापुरुष की पावन स्मृति में आज की प्रतियोगिता का आयोजन हो रहा है वे राजधानी के मूर्धन्य विद्वान्, यशस्वी पत्रकार एवं राजनीतिक नेता, एवं प्रमुख शिक्षाविद् थे। वर्षों वे गुरुकुल कांगड़ी के उपकुलपति एवं लोकसभा तथा राज्यसभा के सदस्य रहे थे।

आज चतुर्थ अखिल भारतीय इन्द्रविद्यावाचस्पति संस्कृत वाक्प्रतियोगिता का आयोजन किया जा रहा है। तीन वर्ष पूर्व इसका प्रारम्भ किया गया था। तब इसका उद्घाटन

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की विवरणात्मक सूची - कार्य, A Bibliography of Research articles in Sanskrit periodicals एवं विदेशी भाषाओं में रचे कतिपय श्रेष्ठ ग्रन्थों का प्रामाणिक हिन्दी अनुवाद विशेष उल्लेखनीय है । विभाग में स्नातकोत्तर कक्षा के विद्यार्थियों की स्वाध्यायमण्डल नाम से एवं प्राध्यापकों व शोधार्थियों की संस्कृत-शोध परिषद् नाम से दो परिषदें भी हैं जोकि बहुत उपयोगी कार्य कर रही हैं । शीघ्र ही विभाग में प्रकाशन कार्य भी प्रारम्भ होने वाला है ।

उपस्थित बन्धु वर्ग, मैंने आपक बहुत समय लिया । मैं जानता हूं कि आप सब श्री मनोहरश्याम जोशी जी के मनोहर शब्द सुनने का उत्सुक होंगे । इसलिये आपका और अधिक समय न लेता हुआ मैं श्री जोशी जी से प्रतियोगिता का उद्घाटन के लिये प्रार्थना करता हूं ।

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in the Lecture Hall (Room No. 22)
Arts Faculty Building, University of Delhi
Shri MANOHAR SHYAM JOSHI, Editor, Saptahik Hindustan
will inaugurate the Competition and
Dr. VED PRATAP VAIDIK
Assistant Editor, Nav Bharat Times
will preside over it.

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R.S.V.P.

SATYA VRAT SHASTRI
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